THE

BRITISH CRITIC,

For NOVEMBER, 1808.

Πᾶς τις ἀπαίδευτος φρονιμώτατος ἐστὶ σιωπῶν
Τὸν λόγον ἐγκρύπτων ὡς πάθος αἰσχρότατον.
PALLADAS.

Let the untaught his tongue and pen reſtrain,
His words are ſure diſgrace, his ſilence, gain.

ART. I. *Hiſtory of the Houſe of Auſtria, from the Foundation of the Monarchy by Rhodolph, of Hapſburgh, to the Death of Leopold the Second*, 1218 *to* 1792. *By William Coxe, M. A. F.R.S. F.A.S. Archdeacon of Wilts, &c.* 3 Vols. 4to. 5l. 5s. Cadell and Davies. 1807.

WE feel ourſelves obliged to apologize for having ſo long delayed to notice a work which has deſervedly attracted the public attention, an omiſſion which has been chiefly occaſioned by the illneſs of a friend.

It is extraordinary that the Engliſh nation, ſo partial to hiſtorical ſtudies, and ſo connected by commerce and alliances with every other country, ſhould furniſh ſo few hiſtories of foreign tranſactions worthy of public notice. Hiſtorical compilations indeed abound, but the moſt conſpicuous, as

Robertſon's Charles V. Watſon's Philip II. and III. and Wraxall's Hiſtory of France, from the acceſſion of Henry III. to the death of Louis XIII. relate merely to detached periods; others are too brief, too ill compiled, or too badly written, to deſerve mention. The only complete and authentic hiſtory of a foreign nation, from its riſe to the preſent times, is Planta's Hiſtory of the Helvetic Confederacy.

Mr. Coxe has removed this reproach from the nation, by giving a complete hiſtory of the Houſe of Auſtria, a family, which, of all others, has taken the moſt eſſential ſhare in the tranſactions of modern Europe. The importance of the ſubject, as well as the ſcope and intent of the work, will beſt appear from the author's own words.

"The following hiſtory preſents the ſpectacle of a family rapidly riſing from the poſſeſſion of dominions, which form ſcarcely a ſpeck in the map of Europe, to a ſtupendous height of power and ſplendour, equal, if not ſuperior, to any preceding dynaſty. Like the Danube of its native mountains, at firſt an inconſiderable rill, obſcurely winding amidſt rocks and precipices, then ſwelling its volume by the accumulation of tributary ſtreams, carrying plenty and fertility to numerous nations, and finally pouring its mighty waters by an hundred mouths into the Euxine ſea. The members of the family preſent every poſſible variety of character, and every ſpecies of merit or acquirement; cultivators or protectors of letters and ſcience, the diſtinguiſhed heroes and ſtateſmen of almoſt every age; its miniſters and warriors the patterns and admiration of their contemporaries. The period of its hiſtory compriſes a ſpace of ſix centuries, from the earlieſt dawn to the meridian of modern ſcience; from the age of feudal barbariſm to the full ſplendour of European cultivation.

"To this family does Europe owe its preſervation. In this houſe has Providence placed the barrier which arreſted the progreſs of the Mahomedan hordes, and prevented the banner of the Creſcent from floating in triumph over the Chriſtian world. United with the [Roman] Catholic church by intereſt no leſs than by paſſion and prejudice, its chiefs were for a ſhort time the great oppoſers of truth, and the oppreſſors of civil and religious liberty. But adverſity taught more tolerant and liberal principles; and as Auſtria firſt ſaved Europe from Mahomedan barbariſm, ſhe has ſince formed the great bulwark of public freedom, and the great counterpoiſe to France as the political balance. At all times, and in all circumſtances, Auſtria has been pre-eminent in peace as in arms; the court of Vienna has invariably been the great center on which the vaſt machine of European policy has revolved."

In the early part of the hiſtory, of which few manuſcript documents exiſt, Mr. Coxe has, with indefatigable diligence, conſulted,

conſulted, examined, and compared the numerous chroniclers and annaliſts in the Latin and German tongues, which are ſcarcely known to the literati of this country. In the middle period he has uſed the ſame laborious inveſtigation and judicious compariſon of the foreign authors and writers who abound under every denomination. He has alſo obtained acceſs to the moſt abundant and reſpectable reſources of information, which relate to the latter period of the hiſtory, beginning with the laſt century. Theſe are the papers of moſt of the Britiſh ambaſſadors at Vienna, and the correſpondence of many of the miniſters of ſtate at home. He has likewiſe derived much oral information from foreign ambaſſadors, from the miniſters of the reſpective courts which he viſited during his travels, and from numerous perſons in high ſtations, both at home and abroad, who bore a ſhare in the tranſactions during the reigns of Maria Thereſa and her ſucceſſors. He has thus collected a maſs of hiſtorical materials and diplomatic intelligence which have rarely fallen to the lot of an individual; and has uſed this treaſure with ſuch judgment and integrity, as will in no degree diminiſh his well-earned reputation for candour and veracity. The work commences with the birth of Rhodolph of Hapſburgh, the great founder of his houſe; and properly terminates with the death of the late Emperor, Leopold the Second,

"as it is not poſſible," obſerves Mr. Coxe, "for an author who values the reputation of candour and authenticity, to compile from imperfect documents, and amidſt the miſrepreſentations of paſſion and prejudice, a faithful account of thoſe portentous revolutions, which have totally changed the political relations and importance of Auſtria, and confounded all the ancient connections of Europe."

The work begins with the hiſtory of one of the moſt intereſting and exalted characters which diſtinguiſh the annals of modern times. The account of this illuſtrious hero and ſtateſman, who commenced his career as a petty count of Hapſburgh, and, by the ſplendour of his atchievements alone, obtained the crown of Germany, reſcued the empire from its degraded ſtate, and laid the foundation of Auſtrian grandeur, forms a curious and intereſting piece of biography. The gradual developement of his talents, and the means by which he combated, and finally vanquiſhed, the greateſt warriors and ſtateſmen of his age, is delineated with equal perſpicuity and judgment. The limits of a Review do not permit us to give ſuch extracts as will do juſtice to the narrative; but we cannot withhold from the reader a few of the principal features which

form the concluding portrait of this great and amiable monarch.

" Rhodolph was above the ordinary ſtature, being nearly ſeven feet in height, but extremely ſlender; his head was ſmall, and almoſt bald; his complexion pale; his noſe large and aquiline; his natural aſpect was grave and compoſed, but he no ſooner began to ſpeak than his countenance heightened into animation. His manners were ſo captivating, and he poſſeſſed the art of perſuaſion in ſo eminent a degree, that, to uſe the expreſſion of Dornavius, one of his panegyriſts, he faſcinated perſons of all ranks as if with a love potion. He was plain, unaffected, and ſimple in his dreſs; and accuſtomed to ſay, that he conſidered the majeſty of a ſovereign as conſiſting rather in princely virtues than in magnificence of apparel.

" Of his magnanimity ſeveral memorable inſtances are recorded. At the concluſion of the victory in the Marchfield, a nobleman, who had killed his horſe, and diſmounted him, being taken priſoner, was brought before him, in order to be executed. Rhodolph inſtantly reſtored him to liberty, adding, 'I have been a witneſs to his intrepidity, and ſhould never forgive myſelf if ſo courageous a knight ſhould be put to death.'

" After he was emperor, being at Mentz, in the midſt of his officers, he ſaw Muller, the citizen of Zurich, who had reſcued him in the battle againſt the count of Regenſburgh. He inſtantly roſe up to meet him, received him with the warmeſt demonſtrations of friendſhip and regard, and conferred on him the honour of knighthood. Being aſked why he laviſhed ſuch honours on a perſon of no rank, he replied, 'When I was count of Hapſburg, and fell into the hands of my enemies, this man reſcued me, and mounted me on his own horſe, and by his aſſiſtance I was delivered from almoſt inevitable deſtruction. It is my duty, therefore, to pay him every mark of diſtinction in my power, to whom, next to God, I owe the preſervation of my life.'

" He was by nature warm and choleric, but as he advanced in years he corrected this defect. Some of his friends expreſſing their wonder, that ſince his elevation to the Imperial dignity he had reſtrained the vehemence of his temper, he replied, 'I have often repented of being paſſionate, but never of being mild and humane.' His heart was neither ſteeled nor corrupted by power, and the goodneſs of his diſpoſition roſe ſuperior to the paltry conſiderations of his own private intereſt. To the tax-gatherers he ſaid, 'The cry of diſtreſs has reached my ears; you compel travellers to pay duties which they ought not to pay, and to bear burthens which they cannot ſupport. Do not unjuſtly ſeize what belongs to others, but take only your due. It is my duty to employ vigilance, and to promote juſtice and tranquillity, which I conſider as the greateſt bleſſings under heaven.' He was alſo eaſy of acceſs, even to perſons of the loweſt condition. To his ſoldiers, who endeavoured

endeavoured to prevent the approach of ſome poor men, he obſerved, 'For God's ſake let them alone, I was not elected emperor to be ſecluded from mankind.'

"Bred up in wars, and educated in camps, Rhodolph found no leiſure to cultivate letters, yet he always teſtified reſpect for the arts and ſciences, and patronized men of learning. Being preſented by a citizen of Straſburg with a manuſcript, deſcribing the wars of the Romans againſt the Germans, and the virtues of a general, he beſtowed on the author a gold medal and chain, which he was accuſtomed to wear round his neck. One of his relations expreſſing diſſatisfaction at the gift, becauſe money was wanting to pay the troops, Rhodolph mildly anſwered, 'My good friend, be contented that men of learning praiſe our actions, and thereby inſpire us with additional courage in war. Would to God I could employ more time in reading, and could expend ſome of that money on learned men which I muſt throw away on ſo many illiterate knights.'

"But to return from theſe anecdotes, which mark the character of the man, to thoſe actions which diſtinguiſhed the ſovereign. The imperial dignity, which had been deſpiſed and inſulted, was raiſed, by the exertions and policy of Rhodolph, almoſt to its priſtine ſplendour and power; and the German empire, from a ſtate of anarchy, weakneſs, and confuſion, was reſtored to ſtrength, order, and tranquillity. To adopt the juſt eulogy of a contemporary writer, 'his very name ſpread fear and terror among the licentious barons, and joy among the people; as the light ſprings from darkneſs, ſo roſe peace and tranquillity from war and deſolation. The peaſant reſumed the plough, which he had long neglected; the merchant, whom the fear of plunder had confined to his dwelling, now traverſed the country with confidence and ſecurity; and robbers and banditti, who had hitherto roamed unſhamed in the face of day, now hid their crimes in coverts and waſtes. In a word, if we conſider the ſituation of Germany when he aſcended the throne, and the ſtate in which he left it; the greatneſs of his actions, and the ſmallneſs of his means; his extreme prudence and addreſs; his ardour for military glory, yet his propenſity to peace; his firmneſs in diſtreſs; and, what is far more difficult, his moderation in proſperity; his ſhining talents as a ſovereign, and his amiable qualities as a man; we muſt place Rhodolph among the beſt and greateſt princes who ever filled a throne.'"

The edifice of power and glory raiſed by Rhodolph did not long remain unimpaired. The ſucceſſors of that mighty potentate were not, for ſome time, ſo utterly degenerate as to poſſeſs none of his virtues, but every one was deficient in one good quality, or more, and every one contributed to the decay of the authority and influence of the houſe of Auſtria.

Thus Albert I. wanted the inſinuating manners and winning diſpoſition of Rhodolph; the next ſucceſſors were deficient in firmneſs and vigour, and ſome injured the general intereſts of the family by contentions for the promotion of petty ſchemes and individual intereſts. By theſe means, early in the fifteenth century, the houſe of Auſtria was reduced to a low ebb in power and conſideration.

"The deaths of Albert the Fourth and William," Mr. Coxe obſerves, "gave a looſe to the ſpirit of rapacity and diſcord which animated the different princes of the houſe of Auſtria, and realiſed the prophetic obſervation of Charles the Fourth, that the dukes of Auſtria, who had ſucceſsfully reſiſted every external attempt, had humbled themſelves by the impolitic diviſion of their territories. The family may now be conſidered as divided into two lines, the Albertine and Leopoldine, of which the laſt was afterwards ſub-divided into the branches of Styria and Tyrol. The diſputes which the meek and placid diſpoſition of the two Alberts, and the aſcendancy of William, had in ſome degree repreſſed, now broke out without controul, and the different branches not only acted upon ſeparate principles and intereſts, but were perpetually at enmity, and often engaged in conteſts, by which the very exiſtence of the houſe of Auſtria was endangered."

Purſuing the hiſtory of theſe various branches, Mr. Coxe ſhows the princes of the houſe of Auſtria deprived of the imperial dignity, engaged in diſgraceful contentions with each other, and waging diſhonourable and unſucceſsful wars with the people of Switzerland, who nobly ſtruggled for liberty, and inſured ſucceſs by prodigies of valour.

This illuſtrious houſe ſeemed likely to emerge from its diſgraceful eclipſe at the acceſſion of Maximilian I. and as his reign forms a new epoch in the hiſtory of his family, and as from that period the houſe of Auſtria embraced a larger ſphere of action, and no longer confined its efforts to Hungary, the empire, and to Switzerland, Mr. Coxe reviews the relative ſituation of the European ſtates, as the means of forming a true eſtimate of his power, and tracing the real motives of his political conduct. This review is conducted with great ſpirit and judgment, and extends to a moſt important and intereſting period, not only in the hiſtory of the houſe of Auſtria, but of mankind. It notices the invention of gunpowder and of printing, (both rather antecedent to the reign of Maximilian) the diſcovery of the New World, and of the paſſage to India round the Cape of Good Hope, beſide many other events, which can only be denominated inferior, when compared with occurrences ſo mighty both in their immediate and remote conſequences, as were thoſe already ſpecified.

In

In the reign of Maximilian, Martin Luther began to preach thoſe doctrines, which had the bleſſed effect of redeeming ſo many individuals and ſtates from the pernicious errors, and deteſtable tyranny, of the church of Rome. On this event Mr. Coxe has treated with much ability and laudable candour. His character of the great Reformer (Vol. I. p. 426.) is drawn in a maſterly manner, but too long to be inſerted in this work. In theſe delineations, indeed, Mr. Coxe is eminently happy, avoiding alike the groſſneſs of indiſcriminate praiſe, and the harſhneſs of unqualified cenſure. The character of Maximilian, as depicted in this work, may ſerve as another illuſtration of this remark. Mr. Coxe concludes the chapters containing the reign of this prince with the following reflection :—

" Although Maximilian did not illuſtrate his name and reign by conqueſt, or even conſiderable acquiſitions by the ſword, he may juſtly be conſidered as the ſecond founder of the houſe of Auſtria. By his own marriage with the princeſs Mary, daughter of Charles the Bold, he ſecured the inheritance of the houſe of Burgundy ; by the marriage of Philip with Johanna, he brought into his family the ſucceſſion of the Spaniſh monarchy ; and by the intermarriage of his grandſon, the archduke Ferdinand, with Anne, daughter of Ladiſlaus, he entailed on his poſterity the crowns of Hungary and Bohemia. Theſe and other vaſt acquiſitions which the houſe of Auſtria obtained by marriage, and not by arms, gave birth to a ſarcaſtic epigram, which has been attributed, though perhaps erroneouſly, to Matthias Corvinus, the celebrated king of Hungary :

" Bella gerant alii, tu felix Auſtria *nube*
Nam quæ MARS aliis, dat tibi regna VENUS."

In the account of Charles V. which follows that of Maximilian, Mr. Coxe, among other matter, purſues the hiſtory of the Reformation, and conducts that glorious cauſe to a firm eſtabliſhment, through a courſe of oppoſition and adverſity, which muſt have been fatal to any undertaking ſupported by human influence alone. In this detail, Mr. Coxe diſplays, with great effect, the bigotry, duplicity, and implacability of Charles, and the double treachery and deep diſſimulation of Maurice, of Saxony. On the whole of this ſtupendous tranſaction, Mr. Coxe offers ſome judicious reflections, with which we ſhall conclude this portion of our criticiſm on his work.

" In reviewing this eventful period in the hiſtory of the world, we cannot repreſs a ſentiment of wonder and veneration at

the varied, contradictory, and ſeemingly trifling means, which arreſted the progreſs of error and licentiouſneſs under the guiſe of religion, and reſtored purity of worſhip, and the doctrines of the goſpel, in all their primitive ſimplicity. We ſee a controverſy ariſing from a ſingle and inconſiderable queſtion, and gradually expanding, till it embraced all the errors of the church; we ſee an obſcure monk ſhaking off the prejudices of his age, profeſſion, and nation, whoſe very defects of character and temper become inſtrumental in the promotion of truth; and though environed with all the terrors of papal and imperial authority, yet combating or averting the threatened dangers by intrepidity and prudence, or eſcaping from them by inſtances of good fortune almoſt miraculous; we obſerve the cauſe of the Goſpel promoted and ſtrengthened by thoſe who were moſt intereſted, and moſt inclined to oppoſe and oppreſs it; we obſerve the Reformation ſecured and eſtabliſhed by the ſame prince who had brought it to the verge of deſtruction. By the impulſe of the ſame motive, we ſee the kings of France, while they perſecuted their own proteſtant ſubjects, conſolidating the league for the protection of thoſe in Germany; the Turks, the enemies of Chriſtendom, contributing to weaken and divide its opponents; Charles himſelf ſtimulated, by perſonal reſentment, or motives of policy, to become the protector of that doctrine which it was the object of his whole reign to depreſs; and even the pope himſelf coming forward, at the moſt dangerous criſis, to join in a league againſt the intereſts of that church of which he was the head. We obſerve all theſe objects accompliſhed in the midſt of contending parties and jarring intereſts, and even when the proteſtants were divided, and actuated with ſcarcely leſs antipathy againſt each other than the Catholics againſt them. In reviewing all theſe ſtupendous revolutions, we cannot but acknowledge the wiſdom of Providence, making the moſt oppoſite circumſtances and the moſt hoſtile characters contribute to the ſame end, and turning to the accompliſhment of his great purpoſes all the perverſeneſs and caprice of human paſſions, and all the perplexed views of human policy."

[*To be continued.*]

ART. II. *Houſehold Furniture and Internal Decorations. Executed from Deſigns. By Thomas Hope.* Folio. pp. 178. 10l. 10s. 1807.

SINCE good taſte attends or precedes the production of the great works of art, every attempt to improve the general taſte of a people in embelliſhment and decoration may

may be regarded as the ſymptom or the harbinger of ſucceſs in the higher departments alſo; and of an increaſing attachment in the people to the arts of deſign. Even amidſt the alarms of war, it is pleaſing to obſerve, that men of taſte and education are ſtill able to devote a portion of their time to the occupations of peace; and to ſee ſocieties inſtituted, aſſociations formed, and every encouragement held out for the advancement of the arts. Next to excellence in virtue, nations have found their moſt honourable diſtinction in the cultivation of literature and the fine arts; and even, in the view of national ſtrength, a mercantile and manufacturing country derives a fruitful ſupply of riches from foſtering the arts of peace.

There exiſts in this country a ſtrong and almoſt univerſal deſire to excell in painting, ſculpture, or muſic; but in the hiſtory of the progreſs of the arts no truth is more clearly legible or better authenticated, than that a general diffuſion of good taſte attends or precedes the higher and more valued productions of genius. It were contrary to the uniform courſe of what has hitherto been experienced, that we ſhould have architects of acknowledged eminence, ſtatuaries capable of adding permanence to perſonal renown, or painters whoſe reputation may ſpread through Europe, while the body of the people is uninſtructed in the arts of deſign, unconſcious of the ſuperiority of genius, and wholly deſtitute of the emotions which ſhould be excited by the contemplation of works of taſte. It may ſeem, perhaps, romantic and abſurd to attribute any ſhare of theſe important effects to works and ſtudies ſuch as form the ſubject of this book; yet, in ſome meaſure, it is correct, though not indeed to the extent for which the warm fancy of an enthuſiaſt might contend. No one can doubt, that the improvement of general taſte in the nation is to be expected, not ſo much from the diſſemination of the grander works of art as from a reformed faſhion in trivial things; and among theſe, perhaps, chiefly from a growing elegance and juſter ſtyle in the decoration of apartments and in furniture. A moſt remarkable change, in this reſpect, has taken place of late years in England. No one can viſit the houſes of our nobility and chief citizens, without feeling that the better taſte which has ſpread among us, is clearly ſhown in the elegance, combined with richneſs, which is diſplayed in decorations; and has ſucceeded to the gorgeous and cumbrous profuſion of former times. It is ſeen particularly in that ſimplicity and beauty which have taken place of unmeaning and expenſive ornament.

There

There is a charm in antiquity, which often draws us into an opinion, that we admire old manners and old faſhions for their own ſake; while we are only indulging that pleaſing exerciſe of the fancy, which carries us back into times long paſt, with all the romantic aſſociations which are ſo delightfully mingled with that retroſpect. We have paſſed through the long gallery of an ancient family with all the feelings of reverence due to the effigies of the many generations that have paſſed, and thought that the dark wainſcoting and the narrow windows caſting a ſepulchral gloom, harmonized with the frowning countenances and black armour of the anceſtry; but, returning to the comfortable parlour, we have felt the heart lightened by the contraſt. The compariſon of ancient ornaments with thoſe of modern times produces a ſimilar effect; thoſe oppreſs the ſpirits, while theſe give them vigour and elaſticity.

That this change in national taſte is happy and propitious to the progreſs of the higher departments of art cannot be doubted. With the growing deſire for elegant and claſſical furniture and decoration, there naturally ariſes a wiſh to obtain, as auxiliaries to the general deſign, celebrated works of art, and a prevailing diſpoſition to give encouragement to native artiſts. Such has been the progreſs of this country of late years. There has ariſen among us a general taſte for elegance of internal decoration, which has produced or confirmed a ſpirit of encouragement to artiſts, and an improved taſte in all the works of deſign.

But if this change in the national taſte be thus propitious to general improvement, we have many acknowledgements to make to thoſe who have promoted it: and we believe there can be no doubt, that to Mr. Hope as much of this kind of improvement is to be attributed, as it is poſſible for an individual to have accompliſhed. On turning over the engravings in the book which lies before us, Mr. Hope ſeems to preſent us with nothing which we have not formerly ſeen under ſome modification. We were not at firſt aware, that it is to this gentleman we are indebted for them; that he gave the model after which the artiſan has wrought; and that the drawings, which he has now publiſhed, are the originals from which ſo many copies have been taken, too often with fantaſtic deviations from the purity of the firſt deſigns.

But we muſt proceed to give ſome idea of the intention of the author, and our opinion of the execution of the work.

After

After deſcribing the injudicious and taſteleſs appendages of our furniture, the unmeaning ſtyle of the embelliſhments, and the great expence occaſioned by the frequent changes of faſhion; this author aſſerts, that all our more elegant pieces of furniture were, till very lately, brought from abroad. Theſe things he naturally regretted when his attention was once called to the ſubject; and having occaſion to fit up his rooms for the reception of his collection of ſtatues and antique vaſes, he determined, as much as poſſible, to combine elegance and beauty with the more indiſpenſable requiſites of utility and convenience; and ſo to decorate his apartments, as to form a ſuitable receptacle for the fine ſpecimens he poſſeſſed of ancient art.

Such was the origin of the magnificent diſplay in the ſplendid manſion of Mr. Hope. As his ſcheme advanced, and the ſtyle of his decoration increaſed in ſplendour, it came to have admirers; and the upholders and cabinet-makers began to abandon the imitation of the old and worſt ſtyle of the French, and to copy Mr. Hope's deſigns.

Finding, however, that his ornaments were indiſcriminately and injudiciouſly applied, and his beſt deſigns diſtorted and disfigured, ſo as to throw ridicule upon his whole attempt, he came to the reſolution of having engravings made from his own deſigns, and publiſhing the preſent work; propoſing in this way to advance his favourite project, of improving the general taſte in works of art, and introducing beauty and elegance into ornamental furniture.

It is not eaſy to give an idea of the execution of this work, its merit conſiſting in the beauty of the deſigns, and in the firmneſs and correctneſs of the engraved outlines. Let us ſay then in general, that the whole ſtyle of decoration for rooms is rich and taſteful, and moſt of the individual pieces of furniture highly beautiful. As to the compoſition of the work we ſhall only obſerve, that we pardon in this author much of the enthuſiaſm with which he ſpeaks of the deſigns, and of his whole ſcheme. There are few private gentlemen who could, without ſelf-complacency, have deſigned with ſo much correctneſs and richneſs of taſte; and it is difficult for a man of any ardour, whoſe fancy has once indulged in a favourite purſuit, to ſtop at that ſober view of the improvements he meditates, into which the generality of his readers are prepared to enter; and we ſhould recollect, that though the language of an enthuſiaſt is always expoſed to the ridicule of thoſe, whoſe fancies have not been warmed like his, it is only

from

from this ardent devotion to a favourite purſuit that we are to look for improvement in any department.

But it may be proper to enter a little more into the principle of this ſubject.

In the original and imperfect ſtate of all the arts, there is no wiſh to conceal the difficulties of execution, no deſire to imitate nature ſo cloſely as to hide from obſervation the labour and the ingenuity employed. Art ſtands, as it were, in oppoſition and contraſt to nature; and it is its perfection to diſplay, not to conceal itſelf. In poetry, in architecture, in ſculpture, in gardening, the earlier artiſts never dreamt of ſtudying to confound their own efforts with the natural and common appearance of things. Their deſire was rather to ſhow deſign, and diſplay the exuberance of their own ſkill. In the progreſs, however, of almoſt all the arts, a nobler object and a higher ambition ſprung up.

It came to be the boaſt of art to conceal, or gloſs over, the difficulties of execution, and to preſent ſome natural and intereſting repreſentative undiſtracted by any recollection of the artiſt. In ſome arts this could not be. In architecture, in the decoration of our buildings, in the ornaments of our houſes and perſons, nature can ſcarcely be imitated; for no object is ſo held out to cloſe imitation, that the mind can be pleaſed with the deception. Natural objects, real or imitated, are not indeed excluded from the claſs of ornaments; but ornament is the peculiar province of art, and we imagine that art muſt neceſſarily reign predominant over all the decorations. A curtain, we ſay, hangs naturally, or a ladies' drapery falls naturally from the ſhoulders. But we mean only that it hangs ſimply without the affectation of deſign, or too ſedulous a regard to the folds. In nature there is no ſtrict reſemblance to theſe objects. In forming a ſofa or a chair, it would be ridiculous to imitate the rude trunk of a tree, a ſoft moſſy bank, or a fragment of rock. It is here the province of art not to veil its operations under a cloſe reſemblance of natural objects, but to enrich and adorn thoſe forms and ſhapes, which are fitted for domeſtic uſe and comfort. We do not ſeek the reſemblance of natural form with any attempt at deception; but on the contrary, we look for a diſplay of ingenuity in combining beauty with the fitneſs of the object for its purpoſe. Even if we could make pieces of furniture perfectly to reſemble natural objects, they would be ridiculous. What better ſubſtitute for a drawing-room chair, or Ottoman, than a well-ſtuffed bear, natural or artificial; but how ridiculous and incongruous would

would ſuch an attempt be? Natural objects then are to be imitated in decoration, but not ſo cloſely to reſemble the objects repreſented as ever to be miſtaken for them. Thus in plate 15 and 19, among other examples, we have the repreſentation not of animals, but of parts of animals ſtrangely combined. We ſee in theſe chimeras the hind legs of a tiger, ornamented on the upper part with foliage, and terminating in the head of a lion, or griffin, or a beautiful Egyptian woman. In plate 28, with a ſtriking richneſs of effect, there is a tiger-ſkin thrown over a ſofa; but the accurate and painted imitation of this would have been paultry and ridiculous. Perhaps it accords with this principle too, that ornaments in relief adapt themſelves better to pieces of furniture than the ſtatues, buſts, and repreſentations of animals in the round. Of this there is a remarkable example in plate 50 and plate 17.

But though the decorations of a houſe unqueſtionably owe their chief beauty to the form merely, and its ſuitableneſs to its end, we muſt alſo, in order to make them highly pleaſing, aſſociate with them ſome agreeable quality. We think Mr. Hope has given us here objects of the moſt beautiful forms; pieces of furniture which we look upon with a high emotion of pleaſure. But if we deceive not ourſelves, we derive the great ſource of this emotion from education; and this leads us to conſider the higher principle of beauty in objects of this kind; while we hope that what we have to remark on the ſubject may vindicate our partiality to this pleaſing purſuit.

We cannot believe, that we derive our gratification in objects of this kind from a knowledge of their fitneſs; for in that caſe the architect and the joiner would have the moſt lively ſenſation of pleaſure in the admiration of all ſuch works of art. It is in the principle of aſſociation that the charm lies, that principle which accompanies us through all our emotions, and which is not wanting, even here, to produce its ſecret but pleaſing effects. It is here that we find the charm of that department of art, to which Mr. Hope has devoted ſo much of his attention; and the proſecution of which may prove ſo effectual in the general diffuſion of good taſte.

We directly aſſociate the idea of elegance with theſe objects. Magnificence and coſtlineſs perhaps have a ſhare; but chiefly the mind imbibes and dwells upon the notion of a more cultivated taſte in the poſſeſſor. If we are tempted to laugh at the incongruity of a buſt of Cicero, and a tye-wig, ornamenting the two corners of an old attorney's eſcritoir,

toir, we are in ſome degree prepared to feel reſpect for that claſſical taſte, which preſerves conſiſtency in the arrangement of antiques, or the appropriation of Roman or Grecian ornaments in all their ſimplicity and purity.

To one who has had the education of a gentleman, who has received his early impreſſions from the claſſical authors of antiquity; who has ſeen and admired the remains of thoſe nations, with whom he has aſſociated all that is great and noble in human nature, is it not a natural deſire that he ſhould poſſeſs ſuch remains of antiquity, and ornament his houſe in imitation of that which he admires (or at leaſt in conſiſtency with it) rather than follow a faſhion of ornament, which is aſſociated with no one agreeable recollection? We hope too, that we are vindicated in feeling pleaſure in theſe objects, from ſimilar partialities to the taſte and execution of the artiſts of Greece and Rome.

Having explained our opinion, that art muſt neceſſarily be apparent in all decorations of this kind; that richneſs and magnificence muſt neceſſarily enter into the idea conveyed; that claſſical alluſion to our favourite ſtudies and our early partialities forms an indiſpenſable part of the object of all ſuch deſigns; we may ſay, in one word, that Mr. Hope has in this entirely ſucceeded. Yet there are attempts here which we cannot admire. There are ſome things in which we think he has failed. Mr. Hope ſays,

"PLATE VII.

"The central object in this room is a fine marble group, executed by Mr. Flaxman, and repreſenting Aurora viſiting Cephalus on Mount Ida. The whole ſurrounding decoration has been rendered in ſome degree analogous to theſe perſonages, and to the face of nature at the moment when the firſt of the two, the goddeſs of the Morn, is ſuppoſed to announce approaching day. Round the bottom of the room ſtill reign the emblems of night. In the rail of a black marble table are introduced medallions of the god of Sleep and the goddeſs of Night. The bird, conſecrated to the latter deity, perches on the pillars of a black marble chimney-piece, whoſe broad frieze is ſtudded with golden ſtars. The ſides of the room diſplay in ſatin curtains, dreſſed in ample folds over pannels of looking-glaſs, and edged with black velvet, the fiery hue which fringes the clouds juſt before ſun-riſe; and in a ceiling of cooler ſky-blue are ſown amidſt a few ſtill unextinguiſhed luminaries of the night, the roſes which the harbinger of day, in her courſe, ſpreads on every ſide around her." P. 25.

This

This we conceive to be the leading fault of Mr. Hope's ſyſtem; he has attempted to do that which is quite beyond the power of his materials. The object propoſed, beſides, is not ſufficiently ſimple. Unſucceſsful in the execution of his deſign, this author is doubly unſucceſsful in announcing his intention; ſo that he has expoſed the attempt to great ridicule; a certain ſecret accord is all that he ſhould have attempted. The rich crimſon curtain in part tranſmitting, in part reflecting the light, and throwing a warm hue over the whole apartment, might inſenſibly have ſo wrought upon the fancy, as to heighten the idea conveyed in the group of Aurora and Cephalus. But in the minuteneſs of the individual parts, the ſcheme is apparent; the object not attained. Whenever Mr. Hope is not trammelled by his deſire to accompliſh ſuch conceits under the perſuaſion that he is ſtudying conſiſtency of ornament, he diſplays great richneſs of fancy, and produces a much finer effect.

On the whole, we admire the ſimple forms deſigned by Mr. Hope more than the ornaments; and thoſe which have the greateſt ſimplicity of deſign uniformly have ſucceeded the beſt. They who have to imitate this ſtyle of decoration muſt take care that they do not attempt too much; they muſt keep in view the nature of their materials, and be cautious not to proceed on obſcure allegories; they muſt take ſimplicity of form as the higheſt point of excellence; and not advance at once to that profuſe aſſemblage of ornament, which marks in the inventor the decay of taſte rather than the richneſs of fancy.

ART. III. *The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge: With an Account of his Life, by Robert Southey.* 2 vols. 8vo. 14s. Vernor and Co. 1807.

IT is impoſſible to peruſe the narrative which precedes theſe volumes without the warmeſt emotions of pity and ſympathy. It details the ſhort but virtuous and honourable career of a young man, who, labouring under the greateſt impediments and difficulties, which obſtructed his ardent zeal for ſcience, at length overcame them all, but fell the victim of his exceſſive application.

We will place the outline before our readers. Henry Kirke White was the ſon of a butcher at Nottingham, and was at

at firſt intended to follow the profeſſion of his father. From infancy he manifeſted a love of learning, and was progreſſively diſtinguiſhed above all his fellows, in the various ſeminaries of which he enjoyed the ſcanty benefit. At the age of fourteen, when he had already, and not unſucceſsfully, cultivated poetry, he was placed at a ſtocking-loom, and intended for a hoſier. But it was impoſſible that ſuch talents as he poſſeſſed ſhould long continue in this degrading occupation; after ſome difficulty, therefore, he was placed in an attorney's office. Here it was that being recommended to learn ſomething of Latin, he qualified himſelf in both the learned languages ſufficiently to raiſe his ambition to the higher hope of being permitted to complete his ſtudies at the Univerſity. This, by the indulgence of his maſters, Meſſrs. Coldham and Enfield, and the generoſity of Mr. Wilberforce and Mr. Simeon, of Cambridge, he attained. At the moment when he was advancing rapidly to literary reputation and college honours, he was removed from this world to a better.

This truly ingenious author has already been a candidate for our notice, and we reflect with ſome ſatisfaction, what his biographer, Mr. Southey, ſeems not to have known, that we cheered his firſt efforts with every encouragement in our power. Not a ſyllable eſcaped from us to diſhearten or annoy him, but if the reader will refer to our twenty-ſecond vol. p. 310, he will perceive, that we not only commended the true ſpirit of poetry which diſtinguiſhed Mr. White's firſt effuſions, but ſpoke in very commendatory terms of the ſpirit of piety and love of virtue which characterized his little volume. To Mr. Southey we are indebted for what further remains of the productions of this excellent young man. They conſiſt of various articles of a miſcellaneous kind in proſe and verſe. The poetical pieces are unqueſtionably entitled to the higheſt praiſe, but many of the letters certainly never were written with the remoteſt idea of being committed to the preſs: the papers alſo called Melancholy Hours are written with peculiar elegance, and mark a mind capable of the higheſt literary attainments. It remains with us only to give a ſpecimen of each.

"ODE TO MIDNIGHT.

"Seaſon of general reſt, whoſe ſolemn ſtill
Strikes to the trembling heart a fearful chill,
But ſpeaks to philoſophic ſouls delight;
Thee do I hail, as at my caſement high,
My candle waning melancholy by,
I ſit and taſte the holy calm of night.

"You

" Yon penſive orb that through the ether ſails,
And gilds the miſty ſhadows of the vales,
Hanging in thy dull rear her veſtal flame;
To her, while all around in ſleep recline,
Wakeful I raiſe my oriſons divine,
And ſing the gentle honours of her name.

" While Fancy lone o'er me her votary bends,
To lift my ſoul her fairy viſions ſends,
And pours upon my ear her thrilling ſong;
And Superſtition's gentle terrors come,
See, ſee yon dim ghoſt gliding through the gloom!
See round yon church-yard elm what ſpectres throng!

" Meanwhile I tune, to ſome romantic lay,
My flageolet,—and as I penſive play,
The ſweet notes echo o'er the mountain ſcene:
The traveller late journeying o'er the moors,
Hears them aghaſt,—(while ſtill the dull owl pours
Her hollow ſcreams each dreary pauſe between)

" Till in the lonely tower he ſpies the light,
Now faintly flaſhing on the glooms of night,
Where I, poor muſer, my lone vigils keep;
And 'mid the dreary ſolitude ſerene,
Caſt a much-meaning glance upon the ſcene,
And raiſe my mournful eye to Heaven and weep."

P. 87.

" Charles Wanely was the only ſon of an humble village rector, who juſt lived to give him a liberal education, and then left him unprovided for and unprotected, to ſtruggle through the world as well as he could. With a heart glowing with the enthuſiaſm of poetry and romance, with a ſenſibility the moſt exquiſite, and with an indignant pride, which ſwelled in his veins, and told him he was a man—my friend found himſelf caſt upon the wide world, at the age of ſixteen, an adventurer, without fortune and without connection. As his independent ſpirit could not brook the idea of being a burthen to thoſe whom his father had taught him to conſider only as allied by blood, and not by affection, he looked about him for a ſituation, which would enſure to him, by his own exertions, an honourable competence. It was not long before ſuch a ſituation offered, and Charles precipitately articled himſelf to an attorney, without giving himſelf time to conſult his own inclinations, or the diſpoſition of his maſter. The tranſition from Sophocles and Euripides, Theocritus and Ovid, to Finche and Wood, Coke and Wynne, was ſtriking and difficult; but Charles applied himſelf with his wonted ardour to his

new ſtudy, as conſidering it not only his intereſt, but his duty ſo to do. It was not long, however, before he diſcovered that he diſliked the law, that he diſliked his ſituation, and that he deſpiſed his maſter. The fact was, my friend had many mortifications to endure, which his haughty ſoul could ill brook. The attorney to whom he was articled was one of thoſe narrow-minded beings, who conſider wealth as alone entitled to reſpect. He had diſcovered that his clerk was *very* poor, and *very* deſtitute of friends, and thence he *very* naturally concluded, that he might inſult him with impunity. It appears, however, that he was miſtaken in his calculations. I one night remarked that my friend was unuſually thoughtful. I ventured to aſk him, whether he had met with any thing particular to ruffle his ſpirits. He looked at me for ſome moments ſignificantly, then, as if roufed to fury by the recollection—"I have," ſaid he vehemently, "I have, I have. He has inſulted me groſsly, and I will bear it no longer." He now walked up and down the room with viſible emotion.—Preſently he ſat down.—He ſeemed more compoſed.—"My friend," ſaid he, "I have endured much from this man. I conceived it my duty to forbear, but I have forborne until forbearance is blameable: and, by the Almighty, I will never again endure what I have endured this day. But not only this man; every one thinks he may treat me with contumely, becauſe I am poor and friendleſs. But I am a man, and will no longer tamely ſubmit to be the ſport of fools and the foot-ball of caprice. In this ſpot of earth, though it gave me birth, I can never taſte of eaſe. Here I muſt be miſerable. The principal end of man is to arrive at happineſs. Here I can never attain it: and here therefore I will no longer remain. My obligations to the raſcal who calls himſelf my maſter are cancelled by his abuſe of the authority I raſhly placed in his hands. I have no relations to bind me to this particular place." The tears ſtarted in his eyes as he ſpoke, "I have no tender ties to bid me to ſtay, and why *do* I ſtay? The world is all before me. My inclination leads me to travel; I will purſue that inclination: and, perhaps, in a ſtrange land I may find that repoſe, which is denied to me in the place of my birth. My finances, it is true, are ill able to ſupport the expenſes of travelling: but what then—Goldſmith, my friend," with riſing enthuſiaſm, "Goldſmith traverſed Europe on foot, and I am as hardy as Goldſmith. Yes, I will go, and, perhaps, ere long, I may ſit me down on ſome towering mountain, and exclaim, with him, while a hundred realms lie in perſpective before me,

"Creation's heir, the world, the world is mine."

"It was in vain I intreated him to reflect maturely, ere he took ſo bold a ſtep: he was deaf to my importunities, and the next morning I received a letter informing me of his departure.

He was obſerved about ſun-riſe, ſitting on the ſtile, at the top of an eminence, which commanded a proſpect of the ſurrounding country, penſively looking towards the village. I could divine his emotions, on thus caſting probably a laſt look on his native place. The neat white parſonage houſe, with the honeyſuckle mantling on its wall, I knew would receive his laſt glance; and the image of his father would preſent itſelf to his mind, with a melancholy pleaſure, as he was thus haſtening, a ſolitary individual, to plunge himſelf into the crowds of the world, deprived of that foſtering hand which would otherwiſe have been his ſupport and guide.

"From this period Charles Wanely was never heard of at L——, and, as his few relations cared little about him, in a ſhort time it was almoſt forgotten that ſuch a being had ever been in exiſtence.

"About five years had elapſed from this period, when my occaſions led me to the continent. I will confeſs, I was not without a romantic hope, that I might again meet with my loſt friend; and that often, with that idea, I ſcrutinized the features of the paſſengers. One fine moonlight night, as I was ſtrolling down the grand Italian Strada di Toledo, at Naples, I obſerved a crowd aſſembled round a man, who, with impaſſioned geſtures, ſeemed to be vehemently declaiming to the multitude. It was one of the Improviſatori, who recite extempore verſes in the ſtreets of Naples, for what money they can collect from the hearers. I ſtopped to liſten to the man's metrical romance, and had remained in the attitude of attention ſome time, when happening to turn round, I beheld a perſon very ſhabbily dreſſed, ſtedfaſtly gazing at me. The moon ſhone full in his face. I thought his features were familiar to me. He was pale and emaciated, and his countenance bore marks of the deepeſt dejection. Yet, amidſt all theſe changes, I thought I recognized Charles Wanely. I ſtood ſtupified with ſurpriſe. My ſenſes nearly failed me. On recovering myſelf, I looked again, but he had left the ſpot the moment he found himſelf obſerved. I darted through the crowd, and ran every way which I thought he could have gone, but it was all to no purpoſe. Nobody knew him. Nobody had even ſeen ſuch a perſon. The two following days I renewed my enquiries, and at laſt diſcovered the lodgings where a man of his deſcription had reſided. But he had left Naples the morning after his form had ſtruck my eyes. I found he gained a ſubſiſtence by drawing rude figures in chalks, and vending them among the peaſantry. I could no longer doubt it was my friend, and immediately perceived that his haughty ſpirit could not bear to be recognized in ſuch degrading circumſtances, by one who had known him in better days. Lamenting the miſguided notions which had thus again thrown him from me, I left Naples, now grown hateful to my ſight, and embarked for England. It is

now nearly twenty years ſince this rencounter, during which period he has not been heard of: and there can be little doubt that this unfortunate young man has found in ſome remote corner of the continent an obſcure and an unlamented grave." P. 223.

The volumes come before the public in an elegant form; they are embelliſhed by an excellent head of the author, a remarkably elegant vignette in the frontiſpiece, repreſenting the monument of the poet, with Cambridge in the back ground, and two views, one of Nottingham, and another Clifton-Grove. There can be no doubt of their extenſive circulation, and thus one of the views of this pious and amiable youth, that of ſoothing the declining age of his parents, may be in part accompliſhed.

ART. IV. *A View of the Nervous Temperament; being a Practical Enquiry into the increaſing Prevalence, Prevention, and Treatment of thoſe Diſeaſes commonly called Nervous, Bilious, Stomach, and Liver Complaints; Indigeſtion; Low Spirits; Gout, &c. The Second Edition. By Thomas Trotter, M. D. late Phyſician to his Majeſty's Fleet, &c. &c.* 8vo. pp. 335. 7s. 6d. Longman, Hurſt, Rees, and Orme.

DR. Trotter has been very happy in the ſubject which he has ſelected to write upon, and a ſecond edition of his work proves that he was not miſtaken in the effect of his title-page, which profeſſes to treat of ſo wide and intereſting a claſs of diſeaſes. If he does not catch the nervous, he has a chance for the bilious, and if theſe eſcape, he may hope, at leaſt, to ſecure the gouty; to ſay nothing of thoſe affected with low ſpirits, liver complaints, and indigeſtion. This is ſomething like empiriciſm, from which the author does not ſeem to be entirely exempt in the courſe of his writings. Indeed it is a common practice with authors, to regard the ſubject of their labour as the moſt momentous and important that can poſſibly engage the attention of men; and we find Dr. Trotter, after expatiating on the increaſing prevalence of nervous diſorders, moſt pathetically concluding, that if they are not reſtrained ſoon, they "muſt inevitably ſap our phyſical ſtrength of conſtitution; make us an eaſy conqueſt to our invaders; and ultimately convert us into a nation of ſlaves and ideots." P. xi.

In a dedication to Dr. Gregory, the author unfolds the plan of his work, which we ſhall ſtate in his own words:—

"A curſory

"A curſory view is given of the health of the ſavage ſtate, in order that the contraſt with civilized mankind may appear more ſtriking. The inhabitants of a large town are next deſcribed, which may be conſtrued into a kind of medical analyſis of ſociety; and this leads to an account of the *remote cauſes*, as found among refined modes of life, and luxurious habits. A chapter follows on the influence which theſe diſorders have on national character and domeſtic happineſs. The hiſtory and progreſs of nervous diſeaſes, with a general doctrine, or ſummary of the pathology, precede the prevention and method of treatment." P. xii.

In contraſting the ſavage, falſely called the natural ſtate, with the civilized condition of man, Dr. Trotter evinces a decided partiality for the former life, of which he gives a confuſed and very erroneous deſcription. He begins with our rude anceſtors, who, he obſerves, had few bodily diſorders, and then ſlightly touches upon the ſavages of the new continent, who, with the exception of the inhabitants of ſome of the South Sea iſlands, are deſcribed as being "chaſte, temperate, and abſtemious." The manners and habits of the ancient Germans, as detailed by Tacitus, are next commented on, and the feudal ſyſtem, which ſucceeded, is briefly ſtated to be favourable to vigour of body, and conſequently to health. The author, then, after attempting to prove, that bilious and nervous complaints muſt have been unknown in the woods of Germany, ſuddenly goes back to the eighteenth chapter of Geneſis, and quotes, with much ſatisfaction, the deſcription of the repaſt which Sarah prepared for the three angels in the plain of Mamre, and the mode alſo in which two angels were entertained by Lot.—"Theſe banquets for angels, ſo ſimply detailed in Holy Writ, would be conſidered poor fare for the epicures and gluttons of our times, who dine at a Lord Mayor's feaſt." The author is moreover of opinion, that "our preſent labourers in the harveſt would be ſadly pinched with hunger before they would content themſelves with ſuch ſimple fare," as that to which Boaz invited Ruth; and he is even witty at the expence of Britiſh ſtateſmen, becauſe they do not copy the ſimplicity of the Roman conſul Dentatus, who was found by ſome foreign ambaſſadors at his farm dreſſing turnips. The ſubject concludes with a moſt faſcinating deſcription of ſavage life, in which every thing that could offend the ſenſes is omitted, and every beauty which can charm is ſelected, (ſee page 27, 28, 29,) where, after eloquently expatiating upon the cauſes which induce the hardihood and bodily ſtrength of the ſavage, we are informed, that

"His walk is marked by ſtability, and his running by ſwiftneſs. Having few avocations to engage his attention, he ſoon acquires uncommon dexterity in all his geſtures and actions. He aſcends the mountain and precipice, or climbs the tree and rock, with equal ſafety and ſpeed; the arrow from his bow is diſcharged with force, and ſure of its mark; the dart and the javelin are alike unerring in his hands; he manages his hook and tackle, as well as his ſkiff, with ſurprizing knowledge and addreſs; and in the various attitudes of ſwimming, he is accompliſhed, graceful, and unrivalled," &c. &c.—"When the ſavage makes love, (happy man!) he is almoſt ſure of a return; he is neither perplexed with doubts or fears, nor tantalized by falſe hopes and promiſes. The damſel of the foreſt is a ſtranger to thoſe airs and duplicities of the coquet and the prude, which characterize ſome of the ſiſterhood in every great town."

Before we proceed any further, we may obſerve, that we are unacquainted with any race of men ſo perfect, and ſo accompliſhed, even in bodily qualities, as thoſe with whom the author is ſo much delighted, and believe them to be the children of his own creation; but if, indeed, Dr. Trotter, in his diſtant ſea-voyages, has met with ſome enchanted iſland, whoſe inhabitants are thus conſtituted, he ſhould not have termed them ſavages, and ſhould certainly have informed us where they may be found. In his medical capacity, he ought to have been aware, that ſavages, being expoſed to various extremes of hardſhip and fatigue; inclemency of weather; want of clothing; intemperance in diet, one day revelling in abundance, another ſuffering the pangs of hunger, unable to obtain their uſual ſupplies of food; that they muſt conſequently be liable to diſeaſe and miſery, and are generally ſhorter lived than men in the civilized ſtate; that when they are temperate, it is becauſe they can procure nothing to make them otherwiſe; chaſte, becauſe they are exhauſted by fatigue or famine; that deformed people are ſeldom ſeen among them, becauſe children born with bodily defects, or ſuch as appear unpromiſing and feeble, are generally deſtroyed; and that where this cuſtom does not prevail, as among ſome tribes of American Indians, the number of diſtorted, dwarfiſh, blind, and deaf people, is very conſiderable. Neither ſhould the author have omitted to deſcant on the degraded rank in which the women are placed in moſt ſavage communities; ſo that love, ſo far from being made with advantage, does not even exiſt; nor ſhould he have forgotten the ſtupid indolence of the men; their addiction to drunkenneſs whenever the means can be obtained; their ſtrong propenſity to gaming, ſtaking, when their property

perty is loſt, their wives, children, and laſtly, their own perſons; their cruelty, inſenſibility, and hardneſs of heart. Laſtly, that every advantage they really have relates to the body alone, while their minds are almoſt loſt in ignorance and apathy, except when rouſed by evil paſſions. Whether Dr. Trotter has omitted all theſe conſiderations from ignorance, or becauſe he had ſome fanciful hypotheſis to ſupport, he is equally reprehenſible; and if he was reſolved to appear again before the public as a writer, he ſhould have ſelected ſome ſubject more favourable for the diſplay of his talents and his adherence to veracity.

"Of man in the poliſhed circle of life, occupied by pleaſure, or buſy in trade and manufacture," the author obſerves, "his modes of living are in every reſpect the reverſe of the ſavage ſtate; his body and mind are enervated by debilitating powers, that render him unfit for labour, or great privations; and his diſeaſes acquire a more diverſified train of phenomena."

In the ſecond chapter we are preſented with a "medical deſcription of the inhabitants of a town or city," whom the author divides into the ſeveral claſſes of—Literary men; men of buſineſs; the idle and diſſipated; the artificer and manufacturer; thoſe employed in drudgery; perſons returned from the colonies; the female ſex, conſiſting of the higher, middling, and lower orders of women. All of theſe are ſubject to nervous diſeaſes, the remote cauſes of which

"Are chiefly to be ſought for in populous towns, and increaſe in proportion to the deviation from ſimplicity of living. The ſtate of civilized mankind is thus expoſed to cauſes of bad health, which have no power among rude nations, viz. in 1. Air. 2. Exerciſe. 3. Food. 4. Cloathing. 5. Paſſions of the Mind. 6. Intenſe Study. 7. Lactation. 8. Miſcarriages and premature Labours, &c. 9. Climate. 10. Medicine."

Each of theſe ſubjects receives a diſtinct conſideration; and, amidſt ſome extravagant opinions and incorrect ſtatements, we were glad to diſcover ſeveral judicious obſervations, and ſome uſeful information, though not much of novelty. When indeed the doctor does favour us with any thing out of the common way, it is ſo entirely and peculiarly his own, that he needs not entertain any apprehenſion that his claim to originality will ever be diſputed. Leſt, however, we ſhould incur the cenſure of unjuſt criticiſm, or wilful miſrepreſentation, we ſhall give Dr. T. an opportunity of ſhowing, that his genius has not been ſubdued by long ſervice, nor reſtricted by profeſſional avocations. After ſome trite obſer-

vations upon the riſe and fall of a large commercial town, ſuch as, " a narrow port is by degrees widened into a capacious harbour, and the warehouſe, manufactory, and ſhop, increaſe in proportion, till wealth and elegance dazzle in every lane and alley," we gradually arrive at the laſt ſtage of luxury, and the nervous temperament. Formerly our invaders

" Were obliged to build ſtrong walls and ramparts to ſhelter them from the Britons; but modern Britons have erected Martello towers, projected the inundation of Eſſex, and hoarded up the current gold coin, as tokens of being afraid of the French. Theſe alarms are to be conſidered as ſo many ſymptoms of a nervous temperament appearing in our national character. Britain had no ſhips to oppoſe the landing of Julius Cæſar; but at this moment ſhe has a navy capable of fighting the whole fleets of Europe united; yet ſhe trembles at a flotilla of cock-boats! It is that puddle of corruption, the Stock Exchange; that Delphi of Plutus, where ſtock-brokers pay their vows, and expound prophecies, that has filled the nation with degenerate fears, apprehenſion, and hypochondriaciſm. Europe has been ſaved by the Britiſh navy from the fangs of French tyranny; yet, ſhameful to be told, after the fleets of France have been annihilated, we are now to be aſſailed by three thouſand wherries, manned with *blue devils!*"

After all this, it is very conſoling to be informed, that our arch enemy, Buonaparte, is ſubject to the nervous temperament.

" When any ſudden diſaſter befalls his projects, without a ſingle virtue to cheer his reflections, he becomes his own tormentor; his bowels are wrung with ſpaſms; the biliary ducts partake of the commotion; and a jaundiced hue of the eye indicates to the ſpectator the features of ſome devil that has uſurped the human form," &c. &c. P. 163.

The fifth chapter contains the hiſtory and progreſs of theſe diſeaſes, and the author fairly ſtates, that a narrative of the ſymptoms, as they appear in ſucceſſion, is almoſt impoſſible. " The only thing certain and peculiar in their character is *predispoſition*, which may be divided into *hereditary and acquired.*" Children at the breaſt are liable to bowel affections; and when they are affected with cardialgia, flatulence, conſtipation, diarrhœa, and jaundice, Dr. Trotter diſcovers the hereditary diſpoſition to the nervous temperament, which is ſtill more clearly denoted if they happen to eat, as they grow up, badly fermented bread, heavy pudding, too much fruit,

fruit, ſweetmeats, pye-cruſt, any kinds of paſtry, pound-cake, or drinks of cyder, perry, beer, wine, punch, &c. for in this caſe, the ſtomach and bowels become diſordered, peeviſhneſs and fretfulneſs of temper appear, together with other nervous ſymptoms. At the age of puberty, if a female, the nervous temperament manifeſts itſelf by chloroſis, St. Vitus's dance, and hyſterics; while to the ſame great agent are referred, gout, jaundice, obſtructions of the liver and womb, convulſive aſthma, diſeaſes of the kidneys and bladder, blindneſs, worms, colic, ileus, epilepſy, tic douloureux, hemicrania, and various other complaints. But as diſſection ſometimes brings to view organic injuries ſufficient to account for all the ſymptoms of the complaint, the author moſt ingeniouſly concludes, that ſuch morbid appearances are ſecondary, the effect and not the cauſe of the ailment. P. 199.

In the next chapter, the "general doctrine of theſe diſeaſes" is conſidered; but our limits preclude us from following the author any further in his eccentric flights, and we hope our readers will be ſatisfied with his notable concluſion.

"On the whole, then, it is fair to conclude, that the *pathology* of theſe diſeaſes is to be ſought in the *deranged ſenſations and inverted ſympathies* of the GREAT SYMPATHETIC NERVE, and in the *irregular action* of all thoſe organs to which it is diſtributed." P. 233.

In taking leave of Dr. Trotter, it is fair to ſtate, that although his book contains much abſurdity and error, and has left the ſubject in conſiderably greater confuſion than before, it nevertheleſs unfolds ſome principles that may be beneficial to man; it inculcates the advantages of temperance and exerciſe, and paints, in glowing colours, the evil conſequences of increaſing luxury, effeminacy, and diſſipation.

ART. V. *The Nature and Guilt of Schiſm conſidered, with a particular Reference to the Principles of the Reformation, in eight Sermons, preached before the Univerſity of Oxford, in the Year* 1807, *at the Lecture founded by the Rev. John Bampton, M. A. Canon of Saliſbury. By Thomas Le Meſurier, M. A. Rector of Newnton Longville, Bucks, and late Fellow of New College, Oxford.* 8vo. 443 pp. 10s. 6d. Longman, Hurſt, Rees, and Orme. 1808.

THE ſubject of theſe ſermons has for many years been, in this kingdom, too little ſtudied, as well by the clergy as by

by the laity. It is, however, a ſubject of great importance; and, till a period comparatively late, was *eſteemed* of importance, by Chriſtians of all denominations. By the earlieſt writers of the church, ſchiſm was repreſented as a crime of ſo deep a dye, that even martyrdom itſelf was not ſufficient to wipe it out; and St. Cyprian's Tract, *De Unitate Eccleſiæ Catholicæ*, has been more frequently quoted than perhaps any other work of any ancient writer of the Latin church. That *the unity of the church* is a prime article in the Romaniſt's creed is univerſally known; but it is not leſs true, though perhaps not ſo generally known, that it was likewiſe a prime article in the confeſſions publiſhed by the moſt reſpectable Reformers, who all adopted that part of the creed of Conſtantinople, which taught them to profeſs their belief of "*one* Catholic and Apoſtolic church." It is needleſs to add, that this is the creed, which, under the common denomination of the *Nicene*, is rehearſed in our church every Lord's day; and at all other times, when the office, or part of the office, for the Holy Communion is read.

As the reformers in general agreed with the church of Rome in this article of the ancient Catholic faith, it naturally followed that each party was eager to prove the other guilty of that ſchiſm which had then taken place in the church of Chriſt. This led them to inquire, more particularly than otherwiſe they would probably have done, into the conſtitution as well as the faith of the *primitive* church; and there being in England no objection, during the reigns of Henry VIII. and Edward VI. to the order of dioceſan epiſcopacy, *our* reformers were, in a body, enabled to expoſe, on ſounder principles, and with more convincing arguments, the uſurpations of the pope and court of Rome, than the reformers on the continent; who were ſo miſerably divided among themſelves, and had ſo generally deviated from all antiquity in framing conſtitutions for their novel churches.

The original conſtitution of the church, and the mode in which the miniſters of the goſpel derive from Chriſt that authority, which all allowed them to poſſeſs, were not indeed ſo carefully ſtudied, or ſo thoroughly underſtood, by the reformers in any nation, Sweden perhaps excepted, as they were by our own reformers. The reaſon is very obvious. In Germany and Switzerland the reformation was begun by private men, and carried on with violence; whereas, in England, it was begun by a tyrant, who wiſhed for no other change than to arrogate to himſelf the ſupremacy of the pope, and to appropriate to his own uſe the patrimony of the church. By far the greater part of the errors of popery were held

held by Henry the Eighth till the day of his death; and as he puniſhed alike papiſts and proteſtants who preſumed to call in queſtion any article of the royal faith, Cranmer and his aſſociates were effectually reſtrained from proceeding, had they been ſo inclined, with the vehemence of ſome foreign reformers; but they were not ſo inclined. It appears from the correſpondence between Cranmer and Calvin, that the apoſtle of Geneva complained of the dilatory proceedings of the Engliſh primate, who happily diſregarded his complaints, and conducted the work of reformation in England with ſuch deliberate judgment, during the ſhort reign of the ſixth Edward, that under his auſpices, and thoſe of Archbiſhop Parker, our church, purged of the errors which ſhe had derived from Rome, was brought back to a ſtate approaching the ſtandard of primitive purity, more nearly, perhaps, than any other church now in the world.

Hitherto no controverſies reſpecting ſchiſm were agitated in England but between the eſtabliſhed church and the church of Rome; but this harmony did not long continue. Of the divines, who had taken refuge from the *Marian* perſecution among the foreign reformed, ſome returned in the beginning of Elizabeth's reign with ſtrong prejudices againſt the ſacerdotal veſtments and hierarchy of the church of England; and others with a ſtrange attachment to the *decretum horribile* of Calvin, with all its conſequences. Theſe men, who had imbibed much of the intemperate zeal with the ſyſtem of their maſter, diſſeminated their opinions with ſuch ſucceſs, that joining with the republicans, who, under the denomination of *patriots*, were oppoſing the meaſures of the firſt Charles, they were able to overturn at once the church and the monarchy. During thoſe times of confuſion, innumerable ſects ſprung up in this diſtracted country, of which the chief were the Preſbyterians and Independents, and the controverſies reſpecting ſchiſm became endleſs. Still the greater part of the diſputants held, as an article of their faith, the unity of the Catholic church, and of courſe charged their antagoniſts with all the guilt which in the New Teſtament is imputed to thoſe who cauſeleſsly violate that unity.

In theſe controverſies, the reaſonings of the defenders of the church were indiſputably more expert than thoſe of her enemies; but ſoon after the revolution in 1688, a new ſchiſm ſprung up, of a nature very different from all that had preceded it, and in which the diſputants were more equally matched.

In 1691, Dr. Sancroft, archbiſhop of Canterbury, with five other biſhops, were deprived of their ſees, not by the eccleſiaſtical

eccleſiaſtical cenſure of a ſynod of biſhops, nor by the convocation of the church of England, but by an act of parliament; and to this exerciſe of eccleſiaſtical juriſdiction, the deprived prelates contended that no ſecular legiſlature was competent. As they were men of acknowledged learning and piety, and had ſignalized themſelves, during the late reign, by oppoſing the popiſh projects of the king, they had many adherents both among the clergy and the laity, and perhaps Mr. Daubeny is right in thinking *, that "the government would have gained more in honour than it would have loſt in ſecurity, had the non-juring clergy been permitted to remain in poſſeſſion of their preferments," their duty being performed by ſufficient curates. At any rate, had the ſees of the ſix deprived prelates not been filled, till they had become, in every ſenſe of the word, vacant by their deaths, a ſchiſm would have been prevented; which, more than any thing of the kind, perhaps, which ever happened in this kingdom, perplexed thoſe conſcientious Chriſtians who derived their notions of the church from ſacred ſcripture, as explained by the practice of primitive antiquity. Even ſome of the biſhops themſelves, who were promoted to the ſees thus rendered vacant, ſeem not to have been ſatisfied with the mode in which they got poſſeſſion of them; for we believe it to be a well-known fact, that Hooper, biſhop of Bath and Wells, though he did not immediately ſucceed Dr. Kenn, the deprived biſhop, offered to reſign that ſee to him if he would accept of it, and that his conſcience was not at reſt, even by biſhop Kenn's ſolemnly reſigning all his own rights to him.

As the deprived bishops and their adherents, among whom were thoſe eminently learned men, Hickes, Dodwell, Leſlie, Nelſon, &c. &c. charged the eſtabliſhed church with ſchiſm, and maintained the charge by arguments, which, on principles purely eccleſiaſtical, their antagoniſts were not always able to repel; and as the principal writers on that ſide of the queſtion were notorious non-jurors, every man, who leaned towards it, was ſuſpected, often unjuſtly, of diſaffection to the houſe of Hanover, when it firſt ſucceeded to the throne. The conſequence was, that the controverſy, diſcountenanced by perſons in power, ſoon became unpopular; and now that we can look back on it with perfect coolneſs, we muſt ac-

* See his *Appendix to the Guide to the Church*, Letter II. firſt edition.

knowledge, that on *ſome accounts* it deſerved no other fate *; for both parties introduced into it diſcuſſions very foreign from the conſtitution of the church, as a ſociety founded by Chriſt and his apoſtles, independent on the civil powers.

Unfortunately, men who diſcover, that in diſcuſſions of importance they have been led to a culpable extreme, ſeldom know, in retracing their ſteps, at what point they ought to ſtop, and therefore they are too often hurried, beyond that point, to the oppoſite extreme. As Hickes, with the other non-jurors, did not accurately diſtinguiſh between the authority purely ſpiritual, which the church derives from her divine head, and of which no human legiſlature can deprive her, and the authority in ſome temporal affairs which churches eſtabliſhed can derive only from the ſtate; ſo their antagoniſts contended, that the church has no authority at all but what ſhe derives from the ſtate; that conſidered without an eſtabliſhment ſhe is not properly an organized *ſociety*, but merely a *ſect*, ſuch as were the ſeveral ſchools of ancient philoſophy; that ſchiſm therefore is no ſin; and that every man has a right to ſeparate from any church, whether eſtabliſhed or not eſtabliſhed, and either to join another of which the doctrine and diſcipline are more agreeable to him, or to collect followers, and form a new church for himſelf! Such were the opinions, which, early in the laſt century, were ſupported by biſhop Hoadley and his adherents; which were countenanced by men high in office; which were adopted by ſome as the road to preferment; and which of courſe became faſhionable, eſpecially among thoſe who talked of *Natural Religion*, and affected the character of *philoſophers*. That by arguments unanſwerable they were oppoſed by Archbiſhop Potter, Biſhop Sherlock, and other eminent divines, is known to every man acquainted with the hiſtory of the Church of England during the laſt hundred years; but as the writings of thoſe learned prelates, as well as of the other divines who took part in the Bangorian controverſy, as it was called, have now become ſcarce; and as ſchiſms are daily multiplying among us, we know not that Mr. Le Meſurier could have choſen a ſubject of greater importance in itſelf, or more ſuitable to the purpoſe for which the Bampton Lecture was founded, than *the nature and guilt of ſchiſm*; and it is with pleaſure we add, that he has completely proved what he undertook to prove—the guilt of a cauſeleſs ſeparation from the church.

* It is but juſtice, however, to confeſs, that from the writers on both ſides of that controverſy, much valuable information may be derived, by thoſe who have talents for diſcrimination; and by ſuch perſons it may be read even yet with advantage.

Having

Having obviated the objections to our holy religion, which infidels have built on our endleſs diviſions, and ſhown that ſuch diviſions were foretold by Chriſt, he obſerves, in his firſt ſermon, (from St. Luke xii. 51) that we muſt not therefore ſuffer ourſelves to be deluded into an idea, that ſchiſm is a matter indifferent in itſelf, or not an evil of the greateſt magnitude.

"If we required any arguments to ſhew, what indeed our reaſon might of itſelf point out to us, the great utility, as well as lovelineſs of union, our bleſſed Lord has not left us to ſeek. The repeated and forcible exhortations tending to that effect, which he delivered in his ſeveral diſcourſes to his diſciples, and more eſpecially in thoſe which immediately preceded his crucifixion, ſpeak *but too evidently* * what was the end of his doctrine, and what were the means by which he intended that it ſhould be advanced. He prayed to the Father, that the diſciples *might be one, even as the Father and he were one* †; than which it is impoſſible to deviſe any terms more expreſſive of the completeſt union in every reſpect, in thought and in word, as well as in deed. And that this unity of the church was intended to produce great and powerful effects, even upon thoſe that were without, we are not left merely to infer; for he goes on almoſt immediately after to repeat his prayer for the apoſtles, in order, as he ſays, addreſſing himſelf to the Father, *That they all may be one, as thou Father art in me, and I in thee; that they may alſo be one with us, that the world may believe that thou haſt ſent me* ‡. The union of Chriſtians with one another was, you ſee, to be an evidence of the divine miſſion of their great teacher and maſter. Again, he ſays, the more to enforce it, *I in them, and they in me; that they may be made perfect in me, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me* §. It is impoſſible to conſider theſe, among other paſſages, without being ſatisfied that they relate, not merely to the preſervation of charity in general, but to that particular conformity in religious ſentiment, in points of faith and modes of worſhip, which muſt have ſubſiſted between Chriſt and his diſciples during his continuance upon earth. They were his flock, and he the one ſhepherd. There was no hint of their ſeparating into different and independent companies; of any liberty to chooſe ſeparate paths for themſelves." P. 8.

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* This is ſurely an improper expreſſion. They ſpeak too evidently to leave any doubt of the guilt of ſchiſmatics; but what is the end of a revealed doctrine cannot ſurely be ſpoken too evidently for the purpoſes of inſtruction. *Rev.*

† St. John xvii. 11. ‡ Ib. 21. § Ib.

So

So far from this, that the very word Εκκλησια, which we tranſlate *church*, means a ſociety called out of the world by ſome perſon having or aſſuming authority for that purpoſe. Hence the ſociety of Chriſtians is called (1 Pet. ii. 9.) "a *choſen* generation, a regal prieſthood, an *holy nation*, (not nations) a *peculiar people*;" "the *bride* and *wife* of the Lamb," (Rev. xxi. 9.) and (Rom. vii. 4.) is ſaid to be *married* to Chriſt; and (2 Cor. xi. 2.) "to be eſpouſed to him, as a *chaſte virgin to one huſband*." Of the Jews and Gentiles converted to the faith, and incorporated together in the church, it was ſaid by our Lord himſelf, (John x. 16.) "that they ſhould be one fold under one ſhepherd." As civil ſocieties are often called *bodies*, ſo is the church called a body, (1 Cor. xii. 12, 13) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt; for by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." "For the ediſying of this body, for the perfecting of the ſaints, for the work of the miniſtry, we are aſſured, (Eph. iv. 11, 12.) that Chriſt, when he aſcended to heaven, gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers;" and the author of the epiſtle to the Hebrews enjoined Chriſtians, at a time when the governors of the church could derive no authority from the civil magiſtrate, to "obey them who had the rule over them, and to ſubmit themſelves as to thoſe who watched for their ſouls," (Heb. xiii. 17.) It is needleſs further to multiply texts to this purpoſe. The unity of the church, and the authority of her governors, appeared ſo evident to the greateſt and beſt men of antiquity, that St. Auguſtine, to whom ſome of our preſent ſchiſmatics look up as an oracle, ſays, "Quiſquis ab hâc Catholica Eccleſia fuerit ſeparatus, quantumlibet laudabiliter ſe vivere exiſtimet, hoc ſolo ſcelere, quod a Chriſti unitate disjunctus eſt, non habet vitam, ſed ira Dei manet ſuper ipſum *."

When our readers have proceeded thus far, they will probably think that the author of the preceding paragraph has greater reaſon than even Mr. Le Meſurier, with whom, however, he is in perfect harmony, to ſay,

"That, when I affirm this, I am treading upon tender ground; that this is a poſition which has for ſome time paſt, by many perſons, been conſidered as obſolete; and hardly ſo accredited, as to make it neceſſary for any ſectary to combat, or even to

* Epiſt. 152.

notice

notice it, I am fully aware. But I feel, alſo, that this only makes it the more incumbent upon thoſe who are the appointed teachers of the word to maintain and enforce it. It is for that very purpoſe among others, that a ſtanding miniſtry was inſtituted; it was ordained for that very intent, that whatever changes took place in the minds of the great body of Chriſtians, there ſhould be a particular and choſen number, who ſhould be conſtantly upon the watch, leſt either any part of that which is ſound and true doctrine ſhould be loſt, or any new and unfounded tenet ſhould be introduced." P. 12.

This is a judicious obſervation. The claſs of ſchiſmatics, which is at preſent perhaps the moſt numerous among us, believe or profeſs to believe all the articles of the Chriſtian faith. Theſe they call the eſſentials of religion, and are perpetually charging ſuch writers as the preſent author with abſurdity, for contending with the ſame earneſtneſs for the circumſtantials, among which they reckon Church government and Church unity, as for thoſe eſſentials, which all Chriſtians acknowledge to be the objects, for the preſervation of which the church was founded. But before they give themſelves a licence to talk in this manner, may it not be worth their while to conſider, how the *eſſentials* can be preſerved if *theſe circumſtantials* be taken away? Could the ſheep be protected from the thief or the wolf, were the ſhepherds to throw down the fences of the fold, and then proceed to fighting and diſputing among themſelves, while the flock wandered at large over the deſolate wilderneſs? The articles of the faith, peculiarly Chriſtian, are all revelations from God, contained in books of great antiquity, and compoſed in languages which are now no where univerſally underſtood. Could the illiterate multitude collect the Chriſtian creed from ſuch books, each man for himſelf? or could that creed, ſuppoſing it to have been once ſpread over the whole earth, in all the languages that ever have been or ever will be ſpoken, be preſerved pure, were they no authorized guides to watch over the wanderings of the human imagination, and prevent it from deviating into dangerous error, by comparing every novel opinion with the original ſtandards of all Chriſtian truth? Is it poſſible, that any thing approaching to this purity could be preſerved univerſally, even though each congregation had a learned paſtor, were thoſe paſtors all independent of each other? This queſtion every man may anſwer for himſelf, who reflects how many novel and abſurd opinions and ſects ſprung up in this ſingle nation, during the very ſhort period that the Independents prevailed, under the domination of Cromwell; for

for what occurred in this nation would doubtleſs occur in others under ſimilar circumſtances.

Let not thoſe therefore, who think it their duty to contend for the faith once delivered to the ſaints, talk lightly of Church government and the unity of the Church. Had not our bleſſed Lord bound his followers together by the ſtrongeſt ties, and left ſome authority with the governors of his Church, we may ſafely ſay, that the Chriſtian faith would long ere now have vaniſhed from the face of the earth. During the dark ages of Europe many enormous corruptions were introduced into the faith and worſhip of Chriſtians, notwithſtanding the authority of the Church and the unity of ſentiment that was every where inculcated; but it ought to be attended to, that thoſe corruptions *grew* gradually as the *original* conſtitution of the Church was *departed* from; that when the ſupremacy of the Pope was fully eſtabliſhed, the whole Weſtern Church reſembled an independent congregation under an abſolute paſtor; that however at no period did Chriſt leave his Church without a witneſs againſt this uſurpation, and the corruptions which flowed from it; and that, though no "treaſure can be abſolutely ſafe which is contained in earthen veſſels," it is ſtill ſafer in earthen veſſels than in none.

This indeed is ſo evident, that another claſs of zealous ſchiſmatics, in order to prove the innocence of endleſs diviſions, have thought fit to diveſt Chriſtianity of every thing which deſerves to be called Chriſtian, and to reduce it to the level of deiſm. By one of theſe gentlemen we have been lately informed, that

—"belief in the exiſtence of a Supreme Being of infinite perfections, and of a future ſtate of exiſtence *adapted to the moral habits* of intelligent beings; and that the Scriptures, and particularly the Goſpel, contain the *will* of that Being revealed to man, is a ſufficient foundation for all religion.——The idea of a Church of Chriſt univerſal (continues he) is to be founded not on the principle of admitting the infallibility of the opinions, tenets, doctrines, or deciſions, of any one man or ſet of men, but on *the univerſal adoption of that pure and ſublime morality taught in the Goſpel; and this reduced to practice, by whatever name it may be called, is true Chriſtianity.*"

Do the Scriptures, or even the four Goſpels then contain nothing but morality? Suppoſing they did contain nothing elſe, how is this morality to be univerſally adopted and reduced to practice, if there be no authority in the

Church to enforce? The goſpel *may be* preached in heathen nations; it *was* preached in heathen nations, and churches founded through the whole Roman empire, for three hundred years before there was one ſupreme or civil magiſtrate a Chriſtian on the face of the earth. During that period, the pure and ſublime morality of the goſpel was as generally adopted by Chriſtians, and as completely reduced to practice, as it has been at any period ſince. It was not enforced by the laws of the Roman empire, for Chriſtians were daily put to death for their opinions and practices. How then was it enforced? Evidently by the authority of the Church, which could exclude ſuch Chriſtians as diſobeyed the laws of the goſpel from privileges, which every Chriſtian then thought, and every true Chriſtian ſtill thinks more valuable than even life itſelf. But the Church could have poſſeſſed no ſuch authority as this, if her congregations had been independent of each other, or if her governors had not been ſo linked together, that the juſt ſentence of one was the ſentence of all.

In this gentleman's creed, which he deems *the ſufficient foundation of all religion*, we find no mention of Trinity in Unity; of the fall and redemption of man; of public worſhip; or of the Chriſtian ſacraments! Perhaps he conſiders all theſe things as reſting on the opinions, tenets, doctrines, or deciſions of men; but if ſo, we would gladly be informed where he found evidence for that future ſtate of exiſtence, as adapted to the moral habits of intelligent beings, which he admits to be an eſſential part of the Chriſtian creed? In the ſcriptures of the New Teſtament we find a revelation of no other future ſtate than that "eternal life, which is the *gift of God through Jeſus Chriſt our Lord*," who, "by his death (Διὰ τῦ θανάτυ) deſtroyed him that had the power of death, that is, the devil; and delivered them, who through fear of death were all their life-time ſubject to bondage." If any one conſider natural religion as furniſhing a ſure and certain hope of a future ſtate of retribution, let him think ſeriouſly of the uncertainty with which this hope was cheriſhed by Socrates and Cicero; the latter of whom, by his own confeſſion, was one of thoſe, "who through fear of death were all their life-time ſubject to that bondage," from which Chriſtians are happily ſet free.

The ſecond ſermon, from Galatians v. 12. is peculiarly valuable. After pointing out the ſtrong cenſure paſſed in his text on the authors of ſchiſm in the church, he proceeds to enquire whether there be one inſtance of that licentiouſneſs of private judgment, for which fanatics and philoſophers

philoſophers now ſo zealouſly contend, which meets with approbation either in the Old or in the New Teſtament. The appealing to the Old Teſtament, and particularly to the Moſaic law, leads him to inquire what parts of that law were abrogated by our Lord, and to what extent the other parts of it are ſtill obligatory on Chriſtians. This part of the diſcourſe we earneſtly recommend to the attention of our younger Clergy; and we are ſorry that our limits will not allow of our extracting it entire, for juſtice could not be done to the reaſoning by any abridgment. We cannot, however, refuſe ourſelves the pleaſure of laying before our readers the following paſſage, becauſe it is peculiarly applicable, as the author obſerves, to the diviſions which prevail among ourſelves.

"It is in the firſt epiſtle to the Corinthians that we have, perhaps, the moſt exact picture, that is to be found any where, of pure ſchiſm; and I muſt add, of ſuch ſchiſm as is but too frequent among us. *I know*, ſays the Apoſtle, *that there are contentions among you.* Now, what were they? Why, that *every one ſaid, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt* *. This, according to modern ideas, was a difference of opinion which did not deſerve notice; nay, we know that ſome men account it a mark of zeal to go hunting after ſuch preachers as they imagine deliver themſelves in a more edifying, or more impreſſive manner. But what was St. Paul's judgment upon this matter? Why, he tells them that they are carnal. *Ye are carnal*, ſays he, *for whereas there is among you envyings, and ſtrife, and diviſions, are ye not carnal, and walk as men? For, while one ſays I am of Paul, and another, I am of Apollos, are ye not carnal* †? Strong as theſe words of diſapprobation are, yet do they fall very ſhort of the cenſures which are paſſed in other places upon thoſe who cauſe ſchiſms in the church. In the Epiſtle to the Romans, the perſons, who cauſe diviſions and offences, are deſcribed to be ſuch as *ſerve not the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the ſimple* ‡." P. 81.

It is a common practice of ſchiſmatics to appeal to the words of our bleſſed Lord (St. Matt. vii. 16), as a proof that any preacher may be ſafely followed, whoſe life is pious and virtuous, whatever be the ſpeculative articles of his creed, or whatever the authority by which he preſumes to miniſter in holy things. Mr. Le Meſurier therefore takes this paſſage of ſcripture for the text of his third ſermon;

* 1 Cor. i. 12. † 1 Cor. iii. 4. ‡ Rom. xvi. 18.

and by a train of juſt reaſoning and ſound criticiſm proves, to our entire ſatisfaction, that by the word *fruits* is here meant, not the moral conduct of the teacher, but the natural

—"*effect and tendency* of the doctrine; whether it be calculated to anſwer the ends propoſed of making men better, of bringing them to the knowledge of God, and ſhewing them the way of ſalvation: whether, in other words, it be that true ſpiritual food with which the goſpel was intended to nouriſh and to ſtrengthen our ſouls. This it is which we ought to look to, and not to the individual and perſonal qualifications of the ſpeaker." P. 92.

He then ſtates the moſt plauſible objections which may be urged againſt this interpretation of the word *fruits*, and obviates them with great ſtrength of argument; after which he proceeds to try, by the text thus explained, ſome doctrines at preſent inſiſted on by ſchiſmatics, and the validity of the apologies moſt commonly made for ſchiſm.

He begins with the doctrine of abſolute decrees, obſerving that, as that doctrine of abſolute decrees naturally leads to the very extent of Antinomianiſm, Antinomianiſm is the fruit by which it muſt be known. In like manner he proves, that though we ſhould admit, through exceſs of candour, that the Doctors of the Church of Rome invocate ſaints and bow down before images, without being actually guilty of idolatry themſelves, yet as the practice neceſſarily leads the illiterate vulgar into idolatry, idolatry is therefore the fruit, for which, by our Saviour's rule, that practice ſhould be rejected. In the ſame way he tries Biſhop Hoadley's celebrated maxim, that "the favour of God follows *ſincerity* conſidered as ſuch, and conſequently *equally* follows *every equal degree of ſincerity*." It will be readily allowed, he ſays, that ſincerity is a neceſſary principle of true religion; and that without it, all the moſt ſpecious appearances of piety and virtue are nothing worth; but, as "the heart is deceitful above all things," men often fancy themſelves ſincere when they are only the ſlaves of indolence or prejudice. This being the caſe,

"What can be the fruits of ſuch doctrine (as the Biſhop's), but to diminiſh the zeal of men, to make them leſs earneſt in the purſuit of religious truth? When they are told, that it matters not what is their opinion of Chriſt, what they think of the covenant in his blood, what way they take to draw near to God, provided they are but in earneſt in doing it; what can follow, but that lukewarmneſs and indifference which our Lord reprobated

bated ſo ſtrongly in the Church of Laodicea, and which ſeemed more abominable in his ſight even than total unbelief? *I would*, he ſays, *that thou wert either cold or hot* *. Our bleſſed Lord hath told us, *that ſtrait is the gate, and narrow is the way, that leadeth to eternal life;* and ſhall we liſten to thoſe, who, in direct contradiction to him, are labouring by all poſſible means to extend the platform, and to repreſent the way as ſo broad, that all men of all poſſible denominations may equally walk in it, and be ſaved?" P. 109.

The author concludes this admirable ſermon by demonſtrating, that the doctrine of it is perfectly conſiſtent with Chriſtian charity, and the liberal practice of the Church of England with reſpect to lay-communion; but he admits it to be utterly irreconcileable with that clerical comprehenſion for which the ſons of latitude ſo earneſtly plead, and which, were it acted on, would open the door to every error. Indeed he proves, from the hiſtory of the Church, that ſchiſm has hitherto been the parent of hereſies, and therefore thoſe who really think ſoundneſs in the faith a matter of importance cannot think lightly of the ſin of ſchiſm.

In his fourth ſermon, Mr. Le Meſurier applies St. Luke xi. 85, which he takes for his text, to the corruptions of the Church of Rome, the principle of which he proves to prevail in that church even now, as much as in the dark ages. He then adverts to the league entered into by the Britiſh and Iriſh Papiſts with the Proteſtant Diſſenters of all deſcriptions to force from government unlimited toleration, as a proof that parties, differing ſo widely from each other in their principles, cannot be influenced to this conduct by the *love of truth*, but by the ſpirit of *ſchiſm* and *hoſtility to the Eſtabliſhed Church*. He therefore concludes the Romaniſts, as well as the Proteſtant ſectaries, to be ſchiſmatics; and, in order to eſtabliſh that concluſion beyond the poſſibility of contradiction, he proves that Biſhops were originally all equal; that each drew up the form of prayer to be uſed in his own dioceſe; that none of them had any kind of authority over his brethren; and that when any one of them fell into hereſy, he could be cenſured only by a ſynod of conprovincial Biſhops. He then traces the gradual uſurpations of the Court of Rome over the various churches of Europe; and ſhows, that each national church had a *legal* as well as *eccleſiaſtical* right to regulate

* Rev. iii. 15.

her internal economy without conſulting the Pope, as ſoon as the Roman empire was broken into diſtinct and independent kingdoms.

"The Emperors might have conferred on the Biſhop of their capital city the eccleſiaſtical dignity and power of a metropolitan over what was then called the whole world; and the Pope might then have become, in reſpect of the wide extended dominions of that vaſt empire, what our primate is within the more confined limits of this realm. Whether this did happen or not I am not now inquiring; and moſt aſſuredly, whatever of that ſort did take place is of a later date than the ſeventh century. But however that might be, this conſequence would follow, when afterwards the empire was diſmembered and broken into ſeveral diſtinct and independent kingdoms, that wherever the ſupreme civil government was lodged, thither alſo the ſupremacy in eccleſiaſtical matters would follow." P. 166.

This being the caſe, our Church had an indiſputable right to reform her diſcipline, and to purge her liturgy of idolatrous worſhip, and her creed of dangerous error, without conſulting any foreign church whatever. This right ſhe exerciſed during the reigns of Henry VIII. and Edward VI.; and, as this author proves in his fifth ſermon (from 2 Tim. iii. 5), this exerciſe it was

—"which, while it impoſed upon us the neceſſity and the duty of reformation, did yet only by conſequence ſeparate us from our brethren of the Romiſh perſuaſion. For, certain it is, and it cannot be too often repeated, it was not we, but they, who made the diviſion. Our clergy, in the firſt years of the reign of our Elizabeth, admitted to communion, without any queſtion, all thoſe Romaniſts who choſe to come, as moſt, if not all, of them came to our places of public worſhip. This they continued to do, until the Pope fearing, with good reaſon, the effects which ſuch habits might produce, forbad them ſo to do; and this at the very moment, when he thundered out his anathemas againſt our Sovereign, and laid the kingdom under an interdict. We have it therefore in our power to ſay, as has been ſaid, that, in that view, and, as members of the Catholic Church, it is they that have forſaken us, and not we them; ſo that, in every poſſible way, we are warranted in retorting upon them the charge of ſchiſm, ſince to them, properly and in every point of view, it belongs." P. 197.

Mr. Le Meſurier admits, however, that if circumſtances had been different, if our Church, after the death of Queen Mary, had continued popiſh, it would have been the duty of every man, who valued his ſalvation, to ſeparate himſelf

ſelf from her, and not to touch *the accurſed thing*. In proof of this poſition he gives, in this and the ſucceeding ſermon (from Mark vii. 7), ſuch a view of the corruptions of popery, and eſpecially of her ſyſtem of perſecution, as, we think, muſt make thoſe ſerious proteſtants bluſh, if there be any ſuch proteſtants, who are perpetually harraſſing the government of the empire for not granting to the Iriſh papiſts what is ſo abſurdly and miſchievouſly ſtyled Catholic emancipation.

In his ſeventh and eighth ſermons, the author conſiders the caſe of our Proteſtant Diſſenters, with a view to aſcertain whether the guilt of ſchiſm reſts with them, or with the Church of England from which they ſeparate. Having in the ſixth diſcourſe proved, that a reformation of the Church was neceſſary, at the period when it took place in ſo many nations of Europe, he thus accurately deſcribes, in the former of the two ſermons now under review, which was preached from Heb. xiii. 8, what ought to be the object of reformers in ſuch circumſtances.

"To take away that which is corrupt, and to leave that which is ſound, to let the tree ſtand after it is freed from its rotten branches, ſeems to be the mode in all ſuch caſes, not only the moſt fit and natural to be purſued, but likely to be attended with the leaſt difficulty. It is the mode which we ſay, and, we truſt, with reaſon ſay, was happily purſued in this country. Could it have been purſued in other countries alſo, not only a greater and a more ſtrict union would have prevailed among the reformed churches in general, but in the individual churches themſelves much leſs occaſion, or rather no occaſion at all, for ſchiſm would ave been miniſtered." P. 318.

For the ſchiſms among the foreign Churches of the reformation this author accounts in a ſatisfactory manner, making the beſt apology for them that we have any where ſeen; but he regrets, as we do, the ſpirit which our old puritans imbibed from Calvin, and which hurried them into a ſchiſm that was certainly ſinful. Hereſy, an impure worſhip, or a doubtful authority in the miniſters of religion, to exerciſe the offices which they aſſume to themſelves, is certainly a ſufficient reaſon for any man withdrawing from their communion, and joining himſelf to a church where no ſuch defects are to be found; but, as this Lecturer obſerves,

"Who is there in theſe days that will ſeriouſly maintain, that the wearing of a ſurplice, the making of the ſign of a croſs in baptiſm, the obſervance of a few feſtivals in commemoration of thoſe particular acts in which our Lord's mercy and goodneſs

towards us were moſt ſignally diſplayed, &c.— — — — who will now inſiſt, that theſe or any other ſuch unimportant particulars could form a ſufficient excuſe for ſchiſm?"

Yet theſe, and ſuch trifling objections as theſe, were the grounds on which the Puritans ſeparated from the Church of England, after living many years in her communion; and the conſequence was, that ſects became innumerable, and that the founder of each ſect became at the ſame time the author of ſome abſurd or impious doctrine.

"From two Divines of the Preſbyterian communion, we have a moſt diſguſting and particular detail of theſe abominations. Strong as this word is, I muſt uſe it, becauſe many of them did in no degree ſtop ſhort of impiety and blaſphemy. By Edwards, in his Gangræna, not leſs than two hundred of theſe ſects are reckoned up; and the plain and ſimple account of the pious and honeſt, though in ſome reſpects weak and erring, Richard Baxter, muſt convince every reaſonable man how largely all theſe ſectaries dealt in hypocriſy and ſelf-deluſion." P. 341.

Mr. Le M. therefore contends, that there is at preſent but one, or at moſt two ſects of Diſſenters, who have any thing *like* a ſound plea for this ſeparation from the Church of England. Theſe are the Unitarians and the Quakers.

"As to the ſeparation from us, of thoſe who are really conſcientious in what we muſt call their blindneſs, it is an evil undoubtedly, but one which muſt be ſubmitted to, until it ſhall pleaſe God, by opening their eyes, to bring them back into his Church, and number them with the true Iſraelites. While they continue to look upon us in the light of idolaters, and we charge them with being rebels to their God, with denying the Lord who bought them, how is it poſſible that we can agree in the eſſentials of worſhip, that we can pray with the ſame ſpirit? Without groſs prevarication on the one ſide or on the other, there can be, it is clear, no ſort of unity in our devotions." P. 360.

The caſe of the other Proteſtant Diſſenters, more eſpecially the Methodiſts, is conſidered in the concluding ſermon (from St. James iii. 1); the pleas on which they commonly defend their ſchiſm are examined with the greateſt candour; and they are completely proved to furniſh no apology for ſeparation from the Eſtabliſhed Church. The pretence of the Calviniſtic Methodiſts, or, as it ſeems they now ſtyle themſelves, the *evangelical connexion*, that the regular Clergy preach not ſound doctrine, becauſe they perplex not their flocks with the Calviniſtic notions of *abſolute decrees* and original ſin, &c. is ſhown to be perfectly ground-

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leſs, even in the opinion of ſome of the ableſt and moſt ſober Calviniſts themſelves. The Church of England prohibits no man from holding theſe opinions himſelf, if they appear to him to have their foundation in Scripture; but ſhe evidently wiſhes her Clergy not to make them the ſubjects of their public preaching, as appears from the ſeventeenth article itſelf, as well as from the proclamation prefixed to the articles; and far leſs does ſhe cenſure, as the evangelical brethren cenſure, thoſe who carefully refrain from introducing them into the pulpit.

"It is not indeed to be denied," as this author candidly allows, "that there have been Divines of our Church, not however, as has been ſuppoſed, the immediate authors of our reformation, who maintained the doctrine of abſolute decrees, and perhaps as ſtrongly as Calvin himſelf did. It is alſo moſt certain that ſuch were the opinions of the old Puritans; and if the late Preſbyterians and Independents have been ſomewhat moderate upon theſe topics, they owe it very much to their intercourſe with the Divines of the Eſtabliſhment. But thoſe of our Church, and even the founder Puritans, who held this doctrine moſt poſitively in former days, were careful to keep in the ſhade all that was dangerous, or derogatory to the moral precepts of the Goſpel, and to guard againſt every miſtake in practice to which it might give occaſion." P. 376.

Of this he gives a remarkable inſtance in Whitgift, Archbiſhop of Canterbury, who, though allowed on all hands to have been a moſt decided Calviniſt, yet found fault with the Univerſity of Cambridge for its proceedings againſt Barret, one of its preachers; and for a retractation, which he was required to ſign, of doctrines not Calviniſtical. The doctrine which he was commanded to retract "was holden," ſaid the Archbiſhop, "by many ſound and learned Divines in the Church of England, and in other Churches; and was not contrary to any article of the Church of England, but rather agreeable thereto." Another inſtance occurs to us in Richard Baxter, who, though indiſputably a Calviniſt himſelf, was a frequent hearer of Dr. Barrow, and an admirer of his ſermons. It is indeed ſurpriſing to us that any man, or body of men, ſhould think it neceſſary to preach in the high Calviniſtic ſtyle, or expect good to reſult from ſermons, teaching that a certain number of individuals are by an unconditional decree elected from all eternity to everlaſting life, and the remainder doomed to endleſs miſery; that the whole human race have not only been ſubjected to death and weakneſs of mind as well as body by Adam's tranſgreſſion,

tranſgreſſion, but alſo involved in his *very guilt*, ſo as on that account *alone* to be liable to the moſt grievous torments in ſoul and body in hell-fire for ever; or that every man who has not a ſenſible aſſurance of his own ſalvation, whatever be his innocence of life or endeavours after righteouſneſs, muſt be taken to be of the number of the reprobate; to be ſtill "dead in treſpaſſes and ſins." For the growing prevalence and popularity of this mode of preaching, however, the preſent author thus accounts:

"It warmly intereſts, while it deeply alarms thoſe who are unable to detect its fallacy. It holds out the ſtake of a profeſſed gameſter, often deſperate and always anxious, but great in its object. On the other hand, to the preacher it is a moſt uſeful engine; a ſhort and compendious way of doing the work. For we know, that it requires both knowledge and temper and patience to reaſon ſoberly *of righteouſneſs, temperance, and judgement to come*, but it requires no pains nor ſtudy to qualify a man for harping always upon the ſame ſtring; for bellowing out to affrighted multitudes, that unleſs they feel quite ſure that they ſhall be ſaved, they will inevitably be damned. Inſtead of bidding men to '*do juſtice and to love mercy, and to walk humbly before their God*,' and ſhewing them the way in which theſe and the like commandments muſt be fulfilled; how much more eaſy muſt it be to ſay and to repeat—only be confident and have faith, and your ſalvation is ſure." P. 378.

The author obviates, in the moſt ſatisfactory manner, the objections which are made to our Church, on account of the negligence, real or pretended, of the regular clergy, by thoſe who ſet up other teachers of their own.

"If," ſays he, "we be inattentive to our duty, let us be rebuked. If we be ſlow in correcting ourſelves, or admoniſhing others, let them cry aloud and ſpare not; let us, as we ought, bear the blame. Let application be made to thoſe who are the regular ſuperintendants of the Church. If they are ſlack alſo, let them alſo be reproved. But let not this be made a pretext for adding one evil to another. If our adverſaries be really deſirous of reforming us, let them take the right way: they muſt know that it is not that which they have choſen. It was not by rending the Church that our anceſtors freed themſelves, under God, from the corruptions of popery, but by caſting out of it the abominable thing;" p. 412.

But it was by rending the Church that the two hundred ſects of hypocrites and ſelf-deluded fanatics, mentioned by Edwards and Baxter, ſprung up; and from theſe have deſcended the Unitarians and all the other ſons of latitude, who

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are daily leading the ignorant and unwary into the moſt dangerous errors. To expect abſolute perfection in our own or any other Church would be folly; for perfection cannot belong to any ſociety compoſed of fallible men; but ſhould it once come to be univerſally believed, that ſchiſm is no ſin, and that every man, who can collect followers, may found a new church, nothing can be looked for but univerſal confuſion and error.

We have been ſo much delighted with this volume, that we find it difficult to bring our review of it to a concluſion. We muſt, however, now have done, after recommending it with earneſtneſs to the attentive peruſal of every Chriſtian, of every denomination. It is a work which would have done honour even to Archbiſhop Potter, than whom we believe no man, ſince the Apoſtolic age, more thoroughly underſtood the conſtitution of the Church of Chriſt, or perceived more clearly the importance of preſerving her unity. Like that great prelate, Mr. Le Meſurier reſts not on aſſertions or the opinions of men, however celebrated, but proves every poſition which he advances.

"I deſire not," ſays he, "that implicit confidence ſhould be given to my words. I have referred you to Scripture. See yourſelves if ſchiſm be not there reproved; if cauſeleſs ſeparation from the Church be not a ſin. If it be ſo written, ſurely, I muſt ſay it again, it is ſo written for admonition and guidance."

ART. VI. *A Biographical Hiſtory of England, from the Revolution to the End of George I's Reign; being a Continuation of the Rev. J. Granger's Work; conſiſting of Characters diſpoſed in different Claſſes, and adapted to a Methodical Catalogue of engraved Britiſh Heads; interſperſed with a Variety of Anecdotes and Memoirs of a great Number of Perſons, not to be found in any other Biographical Work. The Materials being ſupplied by the Manuſcripts left by Mr. Granger, and the Collections of the Editor, the Rev. Mark Noble, F.A.S. of London and Edinburgh, Rector of Barming, in Kent, and Domeſtic Chaplain to the Earl of Leiceſter. In Three Volumes.* 8vo. 1l. 7s. Richardſon. 1806.

THE volumes of Granger on this ſubject are ſo well known, and ſo highly valued by print collectors, and indeed are in themſelves ſo very entertaining, from the variety of miſcellaneous anecdote which they communicate, that they are in every one's hands. Conſequently this continuation of them, from the Revolution to the end of George the

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Firſt's reign, cannot fail to be generally acceptable. We think that the author of theſe three ſucceeding volumes has demonſtrated much judgment in not bringing his account lower than the end of the reign of the firſt monarch of the Brunſwick line. Had he approached nearer to the preſent period, it would have been difficult, and we may ſay impoſſible, not to have excited uneaſy apprehenſions and ſenſations in the minds of thoſe whoſe families and near connections might be affected by the narrative. He has preciſely followed the method purſued by Granger, nor could he eaſily have done better. After deſcribing the different portraits of the individuals which are known to exiſt, the original painters, the ſize, and when not detached he places where they are to be found, he concludes with a brief account of the life and character, introducing ſuch anecdotes as are more intereſting, or more notorious.

One or two of theſe ſketches, for the nature of the undertaking will not allow of much circumſtantial detail, will ſufficiently ſhow with what ſpirit the compiler has executed his taſk. We accordingly ſubjoin

" Sir GEORGE ROOKE, one of the lords of the admiralty; *oval, fol. mez. M. Dahl. Sold by E. Cooper.*

" Sir GEORGE ROOKE, one of the lords of the admiralty; *4to. mez. M. Dahl p. Simon ſc.*

" Sir GEORGE ROOKE, vice-admiral; *oval, fol. mez. M. Dahl p.* 1704, *R. Williams ſc.*

" Sir George Rooke, the celebrated admiral, was eldeſt ſon and heir of Sir William Rooke, Knight *, a man, who, like Blake, had his party, but ſacrificed every private ſentiment to the public good. When the miniſtry urged William III. to diſmiſs him for oppoſing their meaſures in parliament, he anſwered, 'No, if you have any thing to alledge againſt his conduct in the navy, I may comply with your requeſt; but I will never diſcharge a brave and experienced officer, who hath always behaved himſelf well in my ſervice, for no other reaſon than his conduct in parliament.

* " Sir William Rooke, of St. Lawrence, in St. Paul's pariſh, Canterbury, was a ſuffering loyaliſt in the reign of Charles I. At the reſtoration he was made a juſtice of the peace, deputy lieutenant, and high ſheriff for ſeveral years, and nearly four in the reign of James II. He commanded a regiment of foot, and at the ſame time a troop of horſe, and died March 10, 1690, in his 70th year; he was buried in St. Paul's church, Canterbury. By Jane, daughter and coheir of Thomas Finch, of Cobtree, Eſq. in Allington pariſh, near Maidſtone, he had Sir George, Mary, Urſula, Ann, Thomas, Jane, and Finch Rooke."

ment *.' The king appointed him a commiſſioner for executing the office of lord high admiral of England and Ireland, April 25, 1694. Queen Ann, April 26, 1701, conſtituted him admiral and commander of the fleet, named him of her privy council, and, May 24, 1702, vice-admiral of England. When the French were flying from the battle of La Hogue in 1692, he went, in an open boat, amidſt the hotteſt fire of the enemy; and, though obſerved by them, placed his fireſhips ſo judiciouſly, that thirteen men of war were burnt. After having effected a peace between the crowns of Sweden and Denmark, he ſailed to the ſouth, and fell in with the combined fleets of France and Spain, all of which were taken or burnt at Vigo. The galleons of vaſt burthen, and containing prodigious wealth, were brought home, and the bullion lodged in the treaſury, whence it was iſſued in coin, bearing under the queen's buſt the ſignificant word "VIGO." That word may be obſerved with the date 1703 on the five guinea pieces, and all the intermediate gradations, down to the half-guineas; and from the crown to the ſixpence. Gibraltar, ſo juſtly prized by Britain, was gained by the ſkill of Sir George Rooke, whoſe fleet obtained it in fewer hours, than the months vainly ſpent ſubſequently by the Spaniards in beſieging it †. His reputation was ſo juſtly eſtabliſhed, that he put to flight an army under the command of the count de Thouloufe, with an inferior force, when they had every requiſite to maintain an action. By this gallant affair, he opened the way for 'Charles III. to aſcend the throne, the Spaniards to recover their liberty, and for Europe to enjoy peace. Yet, though Sir George beat the French more than all the whig admirals put together, and notwithſtanding the buſineſs of ſaving the Turkey fleet, of La Hogue, of Vigo, and of Gibraltar, of Malaga, and other glorious actions,' he was ſuperſeded by the jealouſy of party ſome time before his death, which happened January 24, 1710, at the age of 58, with the juſt character of an 'heroic chriſtian,' who had ever acted with 'ſingular piety to the church, fidelity to William the Great, Anne the Good,' under whom 'he had made Britannia's name to be borne renownedly throughout the world.' Without 'great titles, envied riches, or empty popular applauſe, he retired to his paternal

* "Sir George Rooke ſat for Portſmouth from 1698 to 1705."

† "A ſingular circumſtance aided the ſucceſs of Sir George Rooke's bombardment of Gibraltar: obſerving that the ſhells did but little execution, ſome reſolute ſailors landed, and climbed rocks deemed inacceſſible; on the ſummit they found the Spaniſh women, who had fled there for ſecurity, and where, in a ſmall chapel, they were offering up their prayers to implore the protection of the virgin. The tars ſeized the women, who implored their huſbands, fathers, and brothers, to ranſom them by ſurrendering the town. The men, valuing the fair ſupplicants more than the place, gave it into the hands of the Engliſh."

eſtate,'

eſtate,' where he ended a truly noble and exalted life, and his fame is remembered by a grateful poſterity *.

" When he was *Captain* Rooke, and ſtationed upon the Eſſex coaſt, the ague proved fatal to many of his crew, whoſe bodies were ſent aſhore and interred by the clergyman of a contiguous pariſh, for ſome time without the uſual payment of burial fees: thoſe were at length peremptorily demanded, and accompanied with a declaration, that no more would be granted Chriſtian burial, unleſs the dues were diſcharged. Rooke, exaſperated, ordered the body of the next man who died to be placed upon the table of the clergyman's kitchen. Alarmed and diſguſted, the prieſt ſent a meſſenger to inform the naval officer, that if he would convey away the lifeleſs inmate, 'he would readily bury him, and the whole ſhip's crew for nothing.'" Vol. I. P. 190.

" THOMAS BETTERTON; *prefixed to his 'Life,'* 1710; *8vo. G. Kneller p. V. Gucht ſc.*

" T. BETTERTON; *a ſmall oval, in Whincop's Liſt of Dramatic Poets; Parr ſc.* 1747.

" THOMAS BETTERTON; *mez. G. Kneller p. Williams ſc. Colley Cibber, who was perſonally converſant with Mr. Betterton for many years, ſays this print was extremely like him.*

" Thomas Betterton, not leſs celebrated for his merit as a tragedian than for his conduct in private life, was the ſon of an under cook to Charles I. and born in Tothill-ſtreet, Weſtminſter, 1635. Young Betterton was apprenticed to a bookſeller, but became an actor, under Sir William d'Avenant, during the four times of the Uſurpation. In the reign of Charles II. which has been termed " the reign of pleaſure," he ſhone with a luſtre that had never been equalled. That monarch fixing upon him to improve the theatre, diſpatched him to France for that purpoſe. In conſequence, the arras, or tapeſtry, gave place to ſliding ſcenes. As manager of the Duke of York's theatre, he took the lead, and ſo vigorouſly oppoſed the king's, that at laſt the latter ſued for and obtained a coalition; and there he remained, the object of univerſal admiration and regard, from the monarch to the populace; when the managers (ſecure, as they thought, in power) introduced

* " Sir George Rooke married three wives, the firſt was Mary, daughter of —— Howe, Eſq. of Cold Bewick, Wilts; the ſecond was Mary, daughter of Colonel Francis Lutterel, of Dunſter Caſtle, in Somerſetſhire; and the third, Catherine, daughter of —— Knatchbull, of Merſham Hatch, in Kent, Eſq. who ſurviving him, re-married the Hon. and Rev. Dr. Moore. By the ſecond, he left George Rooke, Eſq. his ſole heir, who died iſſueleſs, 1739. There is a ſtate-bed in the manor-houſe of Teddington, which was given to Sir George Rooke by the Emperor Charles VI. and two portraits of this great naval commander, one painted when he was young, the other when an admiral."

uninformed perſons to ſuperſede the moſt eminent actors, the public ſo highly reſented it, that a new theatre was erected in Lincoln's-inn-fields, and encouraged by William III.; but the writers for the ſtage, not the players, prevailing, another was built in the Haymarket, where age and infirmities only prevented Betterton from accepting the principal management. The hiſtory of the ſtage is ſo interwoven with Mr. Betterton's life, that they are inſeparable. He fell a martyr to repellents, taken to enable him to act Melantius, in the Maid's Tragedy, and died April 25, 1710, and was buried in the cloiſters of Weſtminſter Abbey, on the 2d May. The moſt cheerful of men, yet never deviating from propriety a moment; the friend, adviſer, and patron of youth, he won their regard by his manner of warning them to avoid dangers that muſt be ruinous. When he loſt his all, in an adventure at ſea with Dr. Ratcliffe, not a murmur eſcaped him. He was ſo far from reproaching the perſon who led him into the ſcheme, that when he died, in diſtreſſed circumſtances, Mr. Betterton adopted his daughter, educated, and ſupported her in life, until ſhe married. When Betterton felt the want of money, after 50 years ſervice, the managers gave him a benefit, (then unuſual) and the actors and the public ſo well ſeconded them, that it procured him 500l. An annual benefit was propoſed, but he died juſt before the anniverſary. Mrs. Saunderſon, whom he married, is generally believed to have been the firſt female that appeared on the Engliſh ſtage, and conducted herſelf through life, both in public and private, with great prudence and decorum. She was an actreſs of great talents. She could not ſupport the ſhock of loſing ſo much excellence: her reaſon forſook her; but ſhe recovered it a ſhort time preceding her death. Queen Anne allowed her 100l. per annum, but ſhe did not live to receive more than the two firſt quarters. Crowne's Maſque of Caliſto, or the Chaſte Nymph, was acted at court by the deſire of queen Catherine, in which the ladies Mary and Anne, afterwards ſovereigns, performed. The young noblemen were inſtructed by Mr. and the princeſſes by Mrs. Betterton; and the former was the prompter when it was acted." P. 304.

We cannot exceedingly commend the ſtyle in which the biographical ſketches are compoſed; there is a kind of harſh abruptneſs very incompatible with elegance. But the higheſt praiſe ſeems due to the diligence with which materials have been collected, and the judgment with which they have been uſed. The whole may be conſidered both as an uſeful and entertaining publication, and indeed indiſpenſably neceſſary to all who poſſeſs Granger's work, or who have the deſire or the means of forming collections of Engliſh portraits; a purſuit which ſeems progreſſively of late years to have increaſed among us.

ART.

ART. VII. *Journal of a Tour in Ireland. A.D.* 1806. *By Sir Richard Colt Hoare, Bart. F.R.S. F.A.S.* 8vo. 834 pp. 10s. 6d. Miller, Albemarle-ſtreet, London; Mahon, Dublin. 1807.

WE not long ſince mentioned the verſion of Giraldus Cambrenſis by this moſt reſpectable author *, and we are glad to renew our acquaintance with him in the character of a traveller in Ireland. The books, which relate to Ireland, are comparatively very few, nor has the country itſelf had its due ſhare of that attention, which the curioſity of modern times has directed to unexplored ſcenes of nature. But it is ſincerely to be regretted, that while diſtant regions, in ſpite of every danger and difficulty, allure adventurers, any part of our own country, and as it were domeſtic beauties and advantages, ſhould be overlooked and neglected.

The author's preface makes his reader acquainted with the different publications relating to Ireland, and communicates ſenſible and ſalutary directions for thoſe who may hereafter think proper to travel in that country. But having done this, he proceeds in the ſtyle of an accompliſhed antiquary, to demonſtrate that this is not a mere trucked up journal, compoſed, like many of the preſent day, for the tranſient gratification and amuſement of the deſultory reader. There will be found an excellent account of the early Hiſtory of Ireland, derived from original authorities, detailed with accurate preciſion, and narrated in a lively and intereſting manner. It would be no eaſy matter to inform thoſe, who are deſirous of inſtruction, as to the early hiſtory and affairs of Ireland, where they can find any thing more ſatisfactory than the detail which is exhibited in the preface to this work, and which indeed extends to more than a hundred pages.

The author's firſt excurſion was from Dublin to Trim, Mitchelſtown, Tullamore, Killaloe, &c. and ſo on to Killarney; and perhaps from this, as well as from any other portion of the work, we may afford the reader an opportunity of judging of the manner in which the writer records the particulars of his progreſs.

"The accounts I had heard of Kilmallock, induced me to make an excurſion thither. It is ſituated ſixteen miles from Limerick, on the great road to Cork. See on the left a ſmall caſtle; at Six-mile Bridge, a gentleman's ſeat. On the left alſo is a pretty lake with ſteep and irregular banks. Enter the vil-

* Vol. xxx. p. 577.

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lage of Bruff through a moſt miſerable ſtreet of thatched hovels; an indifferent inn, with poſt horſes. See a ruined caſtle and church on the left. The ſame kind of unintereſting country ſtill continues; the ſoil evidently richer, but the inhabitants more wretched in appearance than any I have yet ſeen; *ſuch* habitations, teeming with a numerous population of children, pigs, and poultry, preſent a truly deplorable and affecting ſight to every man of feeling and humanity.

"The firſt view of this place is ſingularly ſtriking: it has the appearance of a town ſuddenly deſerted and left in ruins. I entered it by the ſide of a lofty turretted gateway, leading into the principal ſtreet, which is formed on each ſide by a line of houſes excellently well built of ſtone; a certain uniformity prevails in the ſtyle of architecture, and in a great meaſure aſcertains their date *. Many of theſe houſes have been perfectly gutted, and have only the outward ſhell of wall remaining. This town was fortified with a ſtrong wall, and (as I was informed) had five gates, of which two only now remain: the one on the road to Limerick, which I have before mentioned; called St. John's Gate; the other leading towards Charleville. The pariſh church appears to have ſtood within the precinct of the walls. The greater part of the ancient edifice is in ruins, the choir only being at preſent appropriated to the offices of religion. The architecture is of the *pointed order*; and both materials and workmanſhip are good. In the ſouth tranſept is a monument of the Coppinger family, on which a male and female figure are rudely ſculptured. The front of this church is rendered picturesque by a round tower annexed to it, and which evidently appears to be of a much more ancient date than the adjoining building: Archdale ſays, 'that an abbey was founded here by St. Mocheallog, who died between the years 639 and 656, and that this is now the pariſh church.' I am inclined therefore to think, that in ancient times, prior to the foundation of this abbey, there was an oratory or chapel dedicated to the Saint, to which this round tower appertained. On the N.E. ſide of the town, and ſeparated from it by the river Maig, are the remains of a large abbey. The architecture of this building is *pointed*, and ſurpaſſes in decoration and good ſculpture any I have yet ſeen in Ireland, but does not appear to be older than the reign of King Edward the Third. The eaſt window is in a chaſte and elegant ſtyle, and there are many parts of the building that merit notice, and furniſh good

* "They certainly cannot boaſt an *earlier* date than the reign of King Henry VIII. but I rather think them of the time of Queen Elizabeth."

ſubjects for the pencil in a variety of points of view; a great part of the cloyſters ſtill remain. Facing the eaſt window is an altar tomb to the memory of the Geraldines, bearing this inſcription, which appears never to have been completed.

'I. H. S. HIC TVMVLVS ERECTVS FVIT IN MEMORIAM ILLIVS STEMMATIS GERALDINORVM QVI VVLGO VOCANTVR EQVITES ALBI. IOHANNES CVM FILIO SVO EDMVNDO ET MAVRICIO FILIO PRÆFATI EDMVNDI ET MVLTI ALII EIVSDEM FAMILIÆ HIC TVMVLANTVR. PREFATVS . . . . . .'

"Archdale, in ſpeaking of this abbey, ſays, 'that the friars of the order of St. Dominick ſeated themſelves here A.D. 1291:' and the tradition of the place informs us, that the founder of this priory was Gilbert, the ſecond ſon of John of Callen, Lord Offaley.

"The hiſtorian and antiquary have cauſe to regret, that ſo little certain information can be gained reſpecting the foundation of this ancient town. It appears to have been a place of great ſtrength, and to have made a conſpicuous figure in the military hiſtory of Ireland. In 1571 it was burnt by the Earl of Deſmond: and in 1598 was inveſted by a nephew of the ſaid Earl, but relieved by the Earl of Ormond. During the troubles of 1642, it was ſeized by the Iriſh, headed by Lord Mountgarrett; and in May, 1643, it was beſieged by Lord Inchiquin with an army of 700 men. It was afterwards burned and diſmantled by Cromwell's army. King Edward the Sixth granted a charter to Kilmallock, and Queen Elizabeth another, bearing date April 24, 1584. This charter grants ſeveral tolls and cuſtoms; empowers the burgeſſes to elect a Sovereign; to hold courts of record; to iſſue actions for debt not exceeding twenty pounds; to levy money for keeping the fortifications in repair; to grant licences for making ſpirituous liquors: it orders, that no burgeſs ſhall be impanelled at the aſſizes, except where the crown is a party: the Sovereign and burgeſſes are not to be obliged to take up arms, and on account of their good ſervices in reſiſting that arch-traitor Garrett Fitz Garrett, Earl of Deſmond, they ſhall enjoy all the liberties and free cuſtoms, murage, pontage, laſtage, in as ample a manner as Kilkenny or Clonmell. It alſo grants a fair to continue for five days; to commence on the Saturday before Whitſuntide; and the burgeſſes are to be free from all taxes except thoſe aſſeſſed by parliament.

"From the Life of Sir John Perrot (publiſhed in 1728) I learn the following particulars relating to this place. The Earl of Deſmond had by his wars and rebellion deſolated the province of Munſter, and the chief actor in theſe cruel deſolations was his Seneſchal or Lieutenant James Fitz-Maurice; againſt whom, and the reſt of his accomplices, Sir John Perrot was ſent into Ireland, and appointed Lord Preſident of Munſter; and he landed at Waterford

terford the firſt of March, 1572, being St. David's day. And within three days of his landing, the rebel Fitz-Maurice burned the town of Kilmallock, hanged its Sovereign, and others of the townſmen (as many as he could take) at the High Croſs in the market-place, and carried all the plate and wealth of the town with him. Upon which Sir John Perrot, having haſtened to Dublin to take his oath of the Lord Deputy Sir Henry Sidney, returned with all poſſible diſpatch, and as many forces as he could collect, to Kilmallock, the late waſted town, where he lodged himſelf in a houſe half burned, and iſſued a proclamation, 'that as many of the townſmen as fled, and were living after the ſaid ſlaughter, ſhould return home;' which they did accordingly, and began to build their gates, to repair the town walls, and to re-edify their houſes. Fitz-Maurice ſtill continued to be very troubleſome; and the Preſident no leſs eager in endeavouring to ſubdue or take him. His biographer recounts many curious anecdotes of him; of the fatigues he underwent in purſuit of the rebel, of the challenges he received from Fitz-Maurice either to fight him with a ſelect detachment of his ſoldiers, or in ſingle combat (both of which were gallantly accepted by the Preſident, and as cowardly refuſed by the rebel, when the *criſis* arrived). Upon which Sir John Perrot (to uſe his own words) vowed, without delay, '*to hunt the fox out of his hole,*' and at length ſucceeded. This haughty rebel was forced to ſue for pardon, offering to ſubmit himſelf to the Queen's mercy, which the Lord Preſident did conſent unto; and James Fitz-Maurice came to Kilmallock, where in the church, the Lord Preſident cauſed him to lie proſtrate, taking the point of his ſword next to his heart, in token that he had received his life at the Queen's hands, by ſubmitting himſelf unto her mercy.

"Archdale, in ſpeaking of this place, ſays, 'Kilmallock was formerly a town of great note, being walled, and the houſes beautifully and elegantly built of hewn ſtone;' it is now in ruins, yet has a greater ſhare of magnificence, even in that miſerable ſtate, than in any town of Ireland; and a learned and ingenious writer has named it '*The Balbeck of Ireland.*' It ſtill retains the privilege of a borough, ſending two members to parliament; and the corporation, in a petition to the Houſe of Commons, in the ſeſſion of 1783, ſtyle themſelves 'the ancient and loyal borough of Kilmallock.'" P. 38.

From Killarney, the traveller returned by Cloyne, Liſmore, Charteville, Tipperary, Caſhel, and Kildare to Dublin.

Sir Richard's next excurſion was to the North, viz. from Dublin to Kelly, Cavan, Ballyſhannon, Donegal, Derry, and the Giant's Cauſeway, from whence he again returned to Dublin by Belfaſt, Hilſborough, Newry, Dundalk, &c.

The volume concludes with ſome general remarks, of which none are more ſtriking than the author's animadverſions on the diſgraceful ſtate in which the repoſitories of the dead are ſuffered to remain, as well as on the condition of the labouring poor.

It is to be hoped, that theſe remonſtrances will meet with the reſpect and attention which they deſerve.

This book deſerves a very reſpectable place among thoſe of its kind. The author travelled, as every man ought to do who intends to publiſh his obſervations, well informed in the hiſtory of the places he was about to viſit and examine, with the aid of general and extenſive accompliſhments. A curious view of the ſubterraneous temple in the county of Meath it prefixed, but we would rather have ſeen a neat map of the traveller's rout.

ART. VIII. *An Introduction to Phyſiological and Syſtematical Botany. By James Edward Smith, M.D. F.R.S. &c. &c. Preſident of the Linnæan Society.* 8vo. pp 533. 14s. Longman and Co. 1807.

THE many elementary works, which have appeared within theſe few years on the ſubject of botany, would at firſt ſight lead us to conclude, that the labours of the learned Preſident of the Linnæan Society might have been more profitably directed to the higher branches of the ſcience. But, upon examination, we have not been able to meet with any introductory treatiſe, which would at the ſame time lead the ſtudent to a knowledge of the ſyſtematic arrangement, and lay open to him a ſyſtem of vegetable phyſiology. Such a work continued then to be ſtill a deſideratum in botanical literature.

The works of Grew and Malpighi afford an almoſt inexhauſtible ſource of information, or foundation for experiment in vegetable anatomy. This ſubject has been further elucidated by the theories of Dr. Darwin and the experiments of Mr. Knight in our own country, and by the reſearches of many learned and laborious inveſtigators of the vegetable œconomy in other parts of Europe. Of this aſſiſtance Dr. Smith has extenſively availed himſelf, and, aided by his own experience and obſervations, has produced a work, which contains a more complete ſyſtem of philoſophical botany than

we

we ſhould have expected to meet with in a book profeſſedly introductory.

The early writers on botany, for want of ſyſtem and arrangement, were almoſt unintelligible to the generality of readers; the writings of Linnæus and his pupils were, for the moſt part, written in Latin; they ſeem to have thought that this ſcience ſhould be excluſively purſued by phyſicians, anatomiſts, or philoſophers, and never (as Dr. S. obſerves) imagined, that it would become the amuſing purſuit of the young, the elegant, and the refined. Since that period ſeveral works have appeared, in which the ſubject has been treated in a more familiar ſtyle; but theſe ſcarcely extend further than to an explanation of botanical terms, and of the Linnæan arrangement, without affording any information on that highly intereſting part of the ſcience, the anatomy and phyſiology of plants. Rouſſeau's Letters, edited by Profeſſor Martyn, Lee's Introduction to Botany, and Curtis's Lectures, may be produced as examples; Darwin's Botanic Garden affords one inſtance of familiar expoſition of vegetable phyſiology; but the information it contains is diffuſed through a maſs of notes, treating often on ſubjects of a widely different nature.

Dr. Smith has dedicated his work, (for a reaſon which will eaſily be gueſſed by thoſe who knew the late Mrs. Barrington) to the Biſhop of Durham; the dedication is followed by a preface, in which the beauties of the ſcience, and the many advantages to be met with in the purſuit of it, are forcibly and elegantly developed.

The work may be conſidered as conſiſting of two parts, the firſt on vegetable phyſiology, the ſecond on the Linnæan arrangement. The firſt chapter treats of the diſtinctions between animals, vegetables, and foſſils, and on the vital principle eſſential to the two former. It is difficult to define the exact bounds between the animal and vegetable kingdoms, and it has been unſucceſsfully attempted by many writers on natural hiſtory. The opinion of Mirbel, a late French writer, is preferred by Dr. Smith. He obſerves,

—"that plants alone have a power of deriving nouriſhment, though not indeed excluſively, from inorganic matter, mere earths, ſalts, or airs, ſubſtances certainly incapable of ſerving as food for any animals; the latter only feeding on what is or has been organized matter, either of a vegetable or animal nature. So that it ſhould ſeem to be the office of vegetable life alone to transform dead matter into organized living bodies."

This is perhaps the moſt philoſophical diſtinction that has yet been propoſed on the ſubject; but the difference between them is practically ſhown, with much more eaſe, by the ſimple experiment of burning; and if we are in doubt, whether we have met with a vegetable, or one of the lower claſs of animals, the peculiar ſmell of coralline, bone, or any other animal ſubſtance in combuſtion, can never be miſtaken.

The next chapter contains a definition of natural hiſtory, particularly botany, and obſervations on the general texture of plants. Dr. Smith, in this part of the work, has largely availed himſelf of a book lately publiſhed at Paris, entitled "Traité d'Anatomie et de Phyſiologie Vegetales," by M. Mirbel. The ſucceeding chapters contain an anatomical account of the cuticle or epidermis; the cellular integument; the bark; the wood; the medulla or pith; the ſap veſſels and courſe of the ſap; with Mr. Knight's theory of vegetation. The opinions of Grew, Malpighi, and Du Hamel, concerning the veſſels in which the ſap runs, ſeem completely ſuperſeded by the ſuggeſtions of Dr. Darwin, and the experiments of Mr. Knight. We ſhall extract Dr. S.'s account of the foundations of the new theory.

"In a young branch of a tree or ſhrub, or in the ſtem of an herbaceous plant, are found ranged round the centre or pith, a number of longitudinal tubes or veſſels, of a much more firm texture than the adjacent parts, and when examined minutely, theſe veſſels often appear to be conſtructed with a ſpiral coat. This may be ſeen in the young twigs or leaf-ſtalks of elder, ſyringa, and many other ſhrubs, as well as in numerous herbaceous plants, as the peony, and more eſpecially many of the lily tribe. If a branch or ſtalk of any of theſe plants be partly cut through or gently broken, and its divided portions ſlowly drawn aſunder, the ſpiral coats of their veſſels will unroll, exhibiting a curious ſpectacle even to the naked eye. In other caſes, though the ſpiral ſtructure exiſts, its convolutions are ſcarcely ſeparable at all, or ſo indeterminate as to be only marked by an interrupted line of perforations or ſlits, as ſhown by M. Mirbel. Indeed the very ſame branches, which exhibit theſe ſpiral veſſels when young, ſhow no ſigns of them at a more advanced period of growth, when their parts are become more woody, firm, and rigid. No ſuch ſpiral coated veſſels have been detected in the bark at any period of its growth.

"Malpighi aſſerts, that theſe veſſels are always found to contain air only, no other fluid; while Grew reports, that he ſometimes met with a quantity of moiſture in them. Both judged them

them to be air-veſſels, or as it were the lungs of plants, communicating, as theſe philoſophers preſumed, with certain veſſels of the leaves and flowers, of an oval or globular form, but deſtitute of a ſpiral coat.

"Dr. Darwin and Mr. Knight have, by the moſt ſimple and ſatisfactory experiments, proved theſe ſpiral veſſels to be the channel through which the ſap is conveyed. The former placed leafy twigs of a common fig-tree about an inch deep in a decoction of madder, and others in one of log-wood. After ſome hours in cutting the branches a-croſs, the coloured liquors were found to have aſcended into each branch by theſe veſſels, which exhibited a circle of red dots round the pith, ſurrounded by an external circle of veſſels containing the white milky juice, or ſecreted fluid, ſo remarkable in the fig-tree. Mr. Knight, in a ſimilar manner, inſerted the lower ends of ſome cuttings of the apple-tree and horſe-cheſnut into the infuſion of the ſkins of a very black grape in water, an excellent liquor for the purpoſe. The reſult was ſimilar. But Mr. Knight purſued his obſervations much farther than Dr. Darwin had done; for he traced the coloured liquor even into the leaves, but it had neither coloured the bark, nor the ſap between it and the wood; and the medulla was not affected, or at moſt was very ſlightly tinged at its edges."

Chapter the 9th treats of the ſap and inſenſible perſpiration, with an account of the ſecreted fluids of plants. We here meet with much uſeful information on the ſecretion of gums and eſſential oils; the production of ſugar, of acids and alkalies, and the aſtoniſhing ſecretion of flinty earth in plants. This is followed by ſome curious obſervations on the generation of heat in vegetables, and a remarkable inſtance is recorded of it in the arum maculatum, on the authority of Lamarck, and M. Senebier, of Geneva. After a chapter on the proceſs of vegetation, and the uſes of the cotyledons, Dr. Smith proceeds to a deſcription of the external parts of vegetables; of the different kinds of roots, ſtems, and ſtalks of plants; of the leaves, their forms, and functions. On the abſorbing powers of the leaves we meet with many ingenious experiments, ſelected from the works of Bonnet.

"His aim was by laying leaves of various plants upon the top of a jar of water, ſome with their upper, and others of the ſame ſpecies with their under ſurfaces applied to the water, to diſcover in which ſituation the leaves of each plant continued longeſt in health and vigour; and alſo how far different ſpecies differed from each other in this reſpect. The reſults were in many inſtances highly curious.

"Of ſixteen trees tried by Bonnet, the lilac and the aſpen, *populus tremula*, were the only leaves that ſeemed to imbibe water equally well by either ſurface, whilſt all the others evidently ſucceeded beſt with their under ſides laid upon the water, being in that reſpect the reverſe of the herbaceous plants. Of theſe the white mulberry leaf was the moſt remarkable, not living more than five days when ſupplied by the upper ſurface, while ſuch as floated on their backs continued in perfection near ſix months. The vine, the poplar (probably *populus nigra*), and the walnut were no leſs remarkable, for fading almoſt as ſoon, when fed by their upper ſurface, as when left without any water all. Many of the other trees imbibed water as well, or better, by their footſtalks as by their upper ſurfaces. Hazel nut and roſe leaves, when laid with their backs on the water, imbibe ſufficiently to nouriſh other leaves on the ſame branch; ſo will one leaflet of a French-bean ſupply its neighbour that does not touch the water."

The effect of air and light on leaves, and the purification of air by them, affords a ſcope for much pleaſing reſearch and experiment. The following chapters treat of the inflorescence, or mode of flowering, of the corolla, of the germen and the ſeed-veſſels, of the peculiar functions of the ſtamens and piſtils, with the experiments of Linnæus and others on that ſubject; we here meet with ſome curious obſervations on the aſſiſtance afforded by inſects in the impregnation of plants, from which we ſelect the following extract:

"The fertilization of the fig is accompliſhed in a ſtriking manner by inſects, as in that of the real ſycomore, *ficus ſycomorus*. In this genus, the green fruit is a hollow common calyx, or rather receptacle, lined with various flowers, ſeldom both barren and fertile in the ſame fig. This receptacle has only a very ſmall orifice at the ſummit. The ſeeds, therefore, would not in general be perfected, were it not for certain minute flies of the genus *cynips*, continually fluttering from one fig to the other, all covered with pollen, and depoſiting their eggs within the cavity.

"A very curious obſervation is recorded by Profeſſor Willdenow, concerning the ariſtolochia clematitis, *Eng. Bot. t.* 398. The ſtamens and piſtils of this flower are encloſed in its globular baſe, the anthers being under the ſtigma, and by no means commodiouſly ſituated for conveying the pollen to it. This therefore is accompliſhed by an inſect, the *tipula pennicornis*, which enters the flower by the tubular part. But that part being thickly lined with inflexed hairs, though the fly enters eaſily, its return is totally impeded till the corolla fades, when the hairs lie flat againſt the ſides, and allow the captive to eſcape. In the mean while, the inſect continually ſtruggling for liberty, and pacing his priſon round and round, has bruſhed the pollen about the ſtigma,

ſtigma. I do not doubt the accuracy of this account, though I have never caught the impriſoned *tipula*. Indeed I have never ſeen any fruit formed by this plant. Probably for want of ſome inſect adapted to the ſame purpoſe in its own country, the American *ariſtolochia ſipho*, though it flowers plentifully, never forms fruit in our gardens.

"The ways in which inſects ſerve the ſame purpoſe are innumerable. Theſe active little beings are peculiarly buſy about flowers in bright ſunny weather, when every bloſſom is expanded, the pollen in perfection, and all the powers of vegetation in their greateſt vigour. Then we ſee the rough ſides and legs of the bee, laden with the golden duſt, which it ſhakes off, and collects anew, in its viſits to the honeyed ſtore, which invite it on every ſide. All nature is then alive, and a thouſand wiſe ends are accompliſhed by innumerable means, that 'ſeeing we perceive not;' for although in the abundance of the creation there ſeems to be a waſte, yet in proportion as we underſtand the ſubject, we find the more reaſon to conclude, that nothing is made in vain." P. 336.

In the chapter on the diſeaſes of plants, Dr. S. has very ingeniouſly accounted for the fall of the leaf, which Du Hamel and other phyſiologiſts had in vain attempted to explain; in this diſcovery the author was anticipated by one phyſiologiſt only, named Vrolick, cited by Willdenow in his Principles of Botany. The theory is ſimple, and we conceive founded on juſt principles. Vrolick believes, that leaves poſſeſs a peculiar life, dependent however on the life of the plant. When they fall they have come to their greateſt age, and the plant can exiſt for ſome time without them. The dead leaves ſeparate from the living part, like dead parts in the animal economy from the ſound ones.

The diſeaſes of plants, and the effects produced on them by the attack of inſects, are next conſidered. The production of galls on the oak; the large moſs-like balls often found on the dog roſe, and the excreſcences on the leaves and branches of willows, the blight in corn, and ſimilar diſeaſes. Our knowledge on all theſe ſubjects is at preſent confeſſedly in its infancy; the experiments of Sir J. Banks, in which he has traced the progreſs of the blight in corn with great care and ſagacity, may be conſidered as a model for future inveſtigations of this intricate and highly important ſubject, on which the improvement of agriculture ſo materially depends.

The ſecond part of this work contains the principles of the Linnæan arrangement. This is confeſſedly artificial, and differs widely from all the attempts made by the older botaniſts,

taniſts, who founded their ſyſtems on the natural affinities of plants. Although ſuch affinities may be conſidered as the fundamental part of ſyſtematical botany, and Linnæus himſelf has propoſed a plan, which he modeſtly calls, *Fragments of a natural Method*, yet the difficulties of it were ſufficient to convince him of the neceſſity of inventing and adopting an artificial one. But before the author proceeds to an examination of this ſyſtem, we meet with a definition of the genera, ſpecies and varieties, and the principles of botanical nomenclature. On this ſubject Dr. S. is extremely ſtrict; he wiſhes, as much as poſſible, to confine the generic names of plants to Greek and Latin derivatives, as Glycirrhiza, a ſweet root; Arenaria, a plant that inhabits ſandy places. The practice of dedicating certain plants to the honour of diſtinguiſhed perſons, is to a certain extent approved. This, however, muſt unavoidably introduce ſome uncouth names, which can only be effaced by the merit of their owners; but he at the ſame time admits the liberty of modelling them into grace as much as poſſible.

"Thus," he obſerves, "the elegant Tournefort made Gundelia from Gundelſchiemer, which induced me to chooſe Goodenia for my much honoured and valued friend Dr. Goodenough."

The explanation of the claſſes and orders of the Linnæan ſyſtem proves the attention, which has been paid by the learned author to this moſt material branch of the ſcience; as a ſpecimen we ſelect the claſs Heptandria.

"Claſs 7. *Heptandria*. Stamens 7. Orders 4.

"1. *Monogynia*. Trientalis, Eng. Bot. t. 15, a favourite plant of Linnæus; and Æſculus, the horſe cheſnut. Several genera are removed to this order by late writers.

"2. *Digynia*. Limeum, an African genus only.

"3. *Tetragynia*. Saurus, a Virginian plant Aponogeton, placed here by Linnæus, is now properly removed to Dodecandria. It is an Eaſt Indian and Cape aquatic genus, bearing above the water white fragrant flowers in a peculiar ſpike, which is either ſolitary or double.

"4. *Heptagynia*. Septas, a Cape plant, very nearly akin to Craſſula, to which Thunberg refers it. If its character in Linnæus be conſtant with reſpect to number, it is very remarkable, having the calyx in 7 deep ſegments, 7 petals, 7 germens, and conſequently 7 capſules."

Some few alterations are propoſed, the principal are to be met with in the claſs Syngeneſia: the order Monogamia is totally rejected; in the Linnæan arrangement it conſiſts of

of ſimple flowers with united anthers; but the union of the anthers is not conſtant throughout the ſpecies of each genus referred to it, witneſs Lobelia and Viola; while on the contrary ſeveral detached ſpecies have united anthers, as in Gentiana. The plants in the whole order are totally diſcordant in every point from the compound ſyngeneſious flowers. This alteration has been already adopted by Dr. S. in that excellent work the Flora Britannica.

It is alſo propoſed to reject the order polygamia fruſtranea: thoſe of its genera, which have rudiments of piſtils in their radiant florets, might certainly be more commodiouſly placed in polygamia ſuperflua, as it would be difficult for the ſtudent to aſcertain whether they are abortive or not, nor are we by any means certain that they always are ſo.

The Claſs Gynandria is retained, although it was rejected by the celebrated Thunberg, and a new order is introduced, Monandria: this contains all the curious and natural family of the Orchideæ, except Cypripedium; this is adopted on the repreſentation of Profeſſor Swartz. The orders decandria, dodecandria, and polyandria are rejected. The obſervations on this claſs deſerve the moſt attentive conſideration of the botaniſt, as the alterations here propoſed appear to be founded on cloſe examination and tend much to ſimplify this very intricate ſubject. In the Claſs Monœcia, the order Polyadelphia is propoſed for the reception of the gourd tribe, and ſome few alterations and removals of genera are ſuggeſted. The union of this claſs with Diœcia is hinted at according to the principle of retaining in them ſuch genera only as have a permanent difference, in the acceſſory as well as the eſſential parts of their flowers; their bulk would be much diminiſhed by ſuch a reformation. It is alſo propoſed to combine with them the ſmall remains of the Claſs Polygamia, and that the whole ſhould then receive the new name of *Diclinia*, ſuch an innovation cannot be admitted but on the moſt ſolid principles, and after the moſt careful inveſtigation; the latter claſſes, certainly require ſome reformation, but it ſhould only be undertaken after the moſt diligent inveſtigation of the principles of the ſcience. On the obſcure Claſs Cryptogamia few new obſervations occur. The appendix containing the natural order of Palmæ, concludes this part of the work.

"This order was ſo little underſtood when Linnæus formed his ſyſtematical arrangement of plants, and ſo few of their flowers had been ſcientifically examined, that he was under the neceſſity of leaving it as an appendix to his ſyſtem, till it could be better inveſ-

inveſtigated. Late obſervations ſhow Palms to have for the moſt part 6 ſtamens, rarely 3 or 9, with 3 or 6 petals, and 1 or 3 ſtyles; which laſt are ſometimes in the ſame flower with the ſtamens, ſometimes in a ſeparate one, but both flowers always agree in general ſtructure."

A few obſervations are introduced on the uſe and mode of forming an Herbarium or Hortus ſiccus; and of preſerving the dried plants from the attack of inſects; the directions are ſimple, and we doubt not, effectual. We ſhall here inſert a part of this, with the deſcription of the Linnæan Herbarium, at preſent in the poſſeſſion of the learned author.

"Dried ſpecimens are beſt preſerved by being faſtened, with weak carpenters glue, to the paper, ſo that they may be turned over without damage. Thick and heavy ſtalks require the additional ſupport of a few tranſverſe ſlips of paper, to bind them more firmly down. A half ſheet, of a convenient folio ſize, ſhould be allotted to each ſpecies, and all the ſpecies of a genus may be placed in one or more whole ſheets. On the latter the name of the genus ſhould externally be written, while the name of every ſpecies, with its place of growth, time of gathering, the finder's name, or any other conciſe piece of information, may be inſcribed on its appropriate paper. This is the plan of the Linnæan herbarium, in which every ſpecies, which its original poſſeſſor had before him when he wrote his great work, the *Species Plantarum*, is numbered both in pencil and in ink, as well as named, the former kind of numbers having been temporary till the book to which they refer was printed, after which they were confirmed with a pen, and a copy of the book, now alſo in my hands, was marked in reference to them. Here therefore we do not depend on the opinion merely of Linnæus for we have always before our eyes the very object, which was under his inſpection.

"The ſpecimens thus paſted, are conveniently kept in lockers, or on the ſhelves of a proper cabinet. Linnæus in the *Philoſophia Botanica* exhibits a figure of one divided into appropriate ſpaces for each claſs, which he ſuppoſed would hold his whole collection. But he lived to fill two more of equal ſize, and his herbarium has been perhaps doubled ſince his death, by the acquiſitions of his ſon and of its preſent poſſeſſor."

At the end of the volume are placed ſeveral plates, illuſtrating the various forms of roots, leaves, &c. with explanations: it would have been more convenient to the ſtudent in botany if a proper reference had been made to theſe from the body of the work.

The work before us appears well calculated to excite a taſte for the ſtudy of botany, from the very pleaſing manner

in

in which the various phænomena of the vegetable world are deſcribed, the perſpicuous explanation of botanical terms, and the excellent mode adopted in the illuſtration of the Linnæan arrangement, by a reference to plants moſt eaſily to be met with or to prints of them, in the Engliſh botany, or Botanical Magazine.

The ſtudent in botany cannot fail to derive from it the fundamental principles of the ſcience; and the ſcientific botaniſt will meet with many new and ſtriking obſervations, which will open to him a large field for future examination and experiment.

ART. IX. *The Complete Works, in Philoſophy, Politics, and Morals, of the late Dr. Benjamin Franklin, now firſt collected and arranged; with Memoirs of his early Life written by Himſelf.* 3 vols. 8vo. 1l. 10s. Johnſon, &c. 1806.

CONSIDERING the interval of time that has elapſed ſince the death of Dr. Franklin, and the reputation which he acquired as a philoſopher, politician and moraliſt, it cannot but be thought ſurpriſing that no complete edition of his works ſooner appeared, either in this country *, or in his native America. The collections of this author's writings, which have hitherto been made, have been extremely ſcanty and imperfect; and to form any competent notion of the variety of his reſearches, it is neceſſary to look into a multiplicity of ſcattered compilations and fugitive miſcellanies, many of which are not to be procured without difficulty. The public therefore was certainly indebted to the editor of theſe volumes, for bringing together all that is known to have proceeded from the pen of this remarkable perſonage, and for endeavouring to aſcertain the authenticity of ſeveral pieces, which have been aſcribed to him upon dubious authority. If we have let the volumes ſleep rather long upon our ſhelves, we are not unwilling that it ſhould be attributed to ſome degree of deficiency in reſpect for the writer.

It is ſuppoſed that various important manuſcripts of Dr. Franklin remain ſtill unpubliſhed; and the preſent editor

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* See the account of a ſmall collection in two vols. 12mo. Brit. Crit. vol. iii. 283.

charges the grandſon of that philoſopher with unwarrantably withholding them from the world, although they had been bequeathed to him by his grandfather for the expreſs purpoſe of publication. After the death of his celebrated relation, he informs us, the grandſon haſtened to London, the beſt mart for literary property; he employed an amanuenſis for many months in copying, ranſacked the public libraries that nothing might eſcape, and at length had ſo far prepared the works of Dr. Franklin for the preſs, that propoſals were made by him to ſeveral of our principal bookſellers for the ſale of them. They were to form three quarto volumes, and were to contain all the writings, publiſhed and unpubliſhed, of Franklin, with memoirs of his life brought down by himſelf to the year 1757, and continued to his death by the legatee. They were to be publiſhed in three different languages, and the correſponding countries, France, Germany, and England, on the ſame day. The terms aſked for the copyright of the Engliſh edition were high, amounting to ſeveral thouſand pounds, which occaſioned a little demur; but eventually, we are told, theſe terms would doubtleſs have been obtained.

From whatever cauſe it aroſe, the projected works never appeared; but we think it extremely improbable that its ſuppreſſion was brought about in the manner aſſerted by the preſent editor.

"The proprietor," he ſays, "had found a bidder of a different deſcription in ſome emiſſary of government, whoſe object was to withhold the manuſcripts from the world, not to benefit it by their publication; and they thus either paſſed into other hands, or the perſon to whom they were bequeathed received a remuneration for ſuppreſſing them. This at leaſt has been aſſerted, by a variety of perſons, both in this country and America, of whom ſome were at the time intimate with the grandſon, and not wholly unacquainted with the machinations of the miniſtry; and the ſilence which has been obſerved for ſo many years reſpecting the publication gives additional credibility to the report."

The report, however, we ſhall add, is ſo improbable, that it is almoſt certainly falſe. Dr. Franklin died in the year 1790, after peace had been concluded between Great Britain and America for ſeven years, and when the animoſity that had ſubſiſted between the two countries was, on this ſide of the water at leaſt, completely forgotten. It is not therefore at all likely that the Britiſh miniſtry would feel much intereſt in any papers that might then be publiſhed, concerning a conteſt which no longer agitated the minds of the public. Dr. Franklin had taken ſo decided a part

a part in the diſpute, that his ſentiments would have been viewed as thoſe of a profeſſed advocate, rather than of an impartial judge; and in fact the productions of his pen, which were already before the public, contained ſo full an avowal of his ſentiments reſpecting the American controverſy, that no further harm could poſſibly be apprehended from a full diſcloſure of whatever he had written concerning it. But what is the moſt deciſive argument againſt the interference of government in this buſineſs is, that the miniſtry, who had the direction of affairs during the American conteſt, were no longer in power, but had been ſucceeded by a ſet of men who profeſſed to condemn their meaſures, to adopt an entirely different policy, and even to favour the ſentiments of Franklin.

The preſent edition is ſtated to compriſe the contents of all the collections of Franklin's works that have hitherto appeared, together with whatever he publiſhed in ſeparate pamphlets, or in the tranſactions of philoſophical ſocieties, or in newſpapers and magazines, "as far as diſcoverable by the editor, who has been aſſiſted in the reſearch by a gentleman in America." Many of theſe will doubtleſs be new to the Engliſh reader, and are therefore ſcarcely of leſs intereſt than original communications. The work is prefaced by the memoirs of Dr. Franklin's life written by himſelf, and originally publiſhed in French; of which a tranſlation, prefixed to his miſcellaneous eſſays publiſhed in 1793, has already come under our review.

This curious piece of biography comes no further down than the year 1731, and we are obliged to content ourſelves with an account of the remaining part of Franklin's life which was by far the moſt buſy and important, written by the late Dr. Stuber, of Philadelphia, and inſerted in an American periodical publication. Without ſtopping to criticize this performance, we ſhall proceed to examine the contents of the volumes themſelves, and to produce ſome ſpecimens of the pieces which are leſs familiarly known to the public. The whole is divided into the following departments. Letters and papers on electricity. Letters and papers on philoſophical ſubjects. Papers on ſubjects of general politics. Papers on American ſubjects before the revolutionary troubles. Papers on American ſubjects during the revolutionary troubles. Papers deſcriptive of America, or relating to that country, written ſubſequent to the revolution. Papers on moral ſubjects and the economy of life. With two appendixes, the 1ſt containing papers proper for inſertion, but omitted in the preceding volumes. The 2d containing let-

ters by ſeveral eminent perſons, illuſtrative of Dr. Franklin's manners and character.

The firſt of theſe departments which, together with the life, occupies the whole of the firſt volume, the letters and papers on electricity, have been too long and familiarly known by the public, to ſtand in need of any commentary. The letters and papers on philoſophical ſubjects, contain the ſentiments of Franklin on a great variety of topics, connected with phyſical ſcience. They contain many ingenious ſpeculations concerning the cauſes of certain meteorological phænomena as winds, rain, water-ſpouts, whirlwinds, ſhooting-ſtars, aurora borealis, &c.; and concerning the ſaltneſs of the ſea, the light in ſea-water, the ſtilling of waves by means of oil, &c. &c. They are remarkable for clearneſs of conception, eaſineſs of ſtyle, and ſtriking and familiar illuſtration. Of this laſt quality the following paſſage of a paper on the different capacities of bodies for conducting heat affords an appropriate example.

"Damp winds, though not colder by the thermometer, give a more uneaſy ſenſation of cold than dry ones; becauſe (to ſpeak like an electrician) they *conduct* better; that is, are better fitted to convey away the heat from our bodies. The body cannot feel *without* itſelf; our ſenſation of cold is not in the air *without* the body, but in thoſe parts of the body which have been deprived of their heat by the air. My deſk, and its lock, are, I ſuppoſe, of the ſame temperament when they have been long expoſed to the ſame air; but now if I lay my hand on the wood, it does not ſeem ſo cold to me as the lock; becauſe (as I imagine) wood is not ſo good a conductor, to receive and convey away the heat from my ſkin, and the adjacent fleſh, as metal is. Take a piece of wood, of the ſize and ſhape of a dollar, between the thumb and finger of one hand, and a dollar, in like manner, with the other hand; place the edges of both at the ſame time, in the flame of a candle; and though the edge of the wooden piece takes flame, and the metal piece does not, yet you will be obliged to drop the latter before the former, it conducting the heat more ſuddenly to your fingers. Thus we can, without pain, handle glaſs and china cups filled with hot liquor, as tea, &c. but not ſilver ones. A ſilver tea-pot muſt have a wooden handle. Perhaps it is for the ſame reaſon that woollen garments keep the body warmer than linen ones equally thick; woollen keeping the natural heat in, or, in other words, not conducting it out to air."

The only thing which occurs in the form of a profeſſed eſſay, or diſſertation, among theſe philoſophical papers, is the account of an improvement upon the conſtruction of fire-

places.

places whereby rooms are more equally heated, and there is a great ſaving in the expenditure of fuel. This eſſay was firſt printed at Philadelphia in 1745; and it contains a clear expoſition of the principles by which the author was guided in the contrivance of his new invented open ſtoves, which afterwards came into general uſe under the name of the Pennſylvanian fire-places. It is worthy of remark that many of the principles which have ſince been brought before the world by the countryman of Franklin, Benjamin Count Rumford, for regulating the conſtruction of grates and chimnies, and diminiſhing the expenditure of fuel, are to be found very clearly laid down and eſtabliſhed in this eſſay. Here we find the falſe opinions concerning the aſcent of ſmoke in the vents of chimnies fully expoſed; and the true cauſe of that phænomenon clearly pointed out and proved by experiments. Here alſo we find it ſtrongly recommended to contract to a ſmall opening the throats of chimnies, in order to prevent ſmoke, and to preſerve the heated air within the room: and here we find ſpecimens of the contrivance of flues or narrow channels in various directions through which the flame produced by the kindled fuel is made forcibly to paſs in order to give out its heat before finally eſcaping into the atmoſphere. Thoſe who are acquainted with Count Rumford's œconomical eſſays, will be aware that theſe are ſome among the leading principles by which he is guided in giving directions for the beſt conſtruction of chimnies and fire places; ſo that he might with propriety have acknowledged his obligations to his philoſophical countryman, when he once more introduced theſe principles to the notice of the public.

When we conſider that Franklin lived more than thirty years after he had eſtabliſhed his claim to be ranked among the moſt eminent of philoſophers, by his diſcoveries in Electricity, we are rather ſurpriſed and diſappointed that during ſo long an interval he did ſo little towards increaſing the ſtores of phyſical ſcience; and has not added more to the ſtock of new facts and diſcoveries, in a branch of knowledge, in which he ſeemed ſo well calculated to excel. The life of activity which he undertook to lead, and the public truſts which were committed to him, firſt as agent for the colony where he reſided, and afterwards as Envoy of the United States at the court of France, offer indeed ſome apology for this apparent relaxation of philoſophical zeal; and on many accounts we regret that he did not devote himſelf

more completely to ſcientific purſuits. Had not his ambition led him to employ his talents in the diſputatious field of politics, he would, doubtleſs, have exerted them in the ſtudy of nature; and would have unfolded to view many facts which his penetrating mind was well fitted to diſcover; and which may now long elude the reſearches of philoſophical enquirers.

But it is not impoſſible that we may aſcribe more than its juſt effect, to the circumſtance of Franklin's attention having been latterly engroſſed by occupations rather incompatible with ſcientific purſuits; and we may thus be led to impute to him more of the philoſophical character than he really poſſeſſed. The diſtinguiſhing characteriſtics of Franklin's mind ſeem to have been a clearneſs of apprehenſion, and a ſteady undeviating common ſenſe. We do not find him taking unreſtrained excurſions into the more difficult labyrinths of philoſophical enquiry, or indulging in conjecture, and hypotheſis. He is in the conſtant habit of referring to acknowledged facts and obſervations, and ſuggeſts the trials by which his ſpeculative opinions may be put to the teſt. He does not ſeek for extraordinary occaſions of trying his philoſophical acumen, nor ſit down with the preconceived intention of conſtructing a philoſophical ſyſtem. It is in the courſe of his familiar correſpondence that he propoſes his new explanations of phænomena, and brings into notice his new diſcoveries. A queſtion put by a friend, or an accidental occurrence of the day, generally form the groundwork of theſe ſpeculations. They are taken up by the author as the ordinary topics of friendly intercourſe; they appear to coſt him no labour; and are diſcuſſed without any parade. If an ingenious ſolution of a phænomenon is ſuggeſted, it is introduced with as much ſimplicity, as if it were the moſt natural and obvious explanation that could be offered; and the author ſeems to value himſelf ſo little upon it, that the reader is in danger of eſtimating it below its real importance. If a mere hypotheſis be propoſed, the author himſelf is the firſt to point out its inſufficiency, and abandons it with more facility than he had conſtructed it. Even the letters on electricity, which are by far the moſt finiſhed of Franklin's performances, are diſtinctly characterized by all theſe peculiarities. They are at firſt ſuggeſted by the accidental preſent of an electrical tube from a correſpondent in London: Franklin and his friends are inſenſibly engaged in a courſe of electrical experiments, the reſults are from time to time communicated to the London correſpondent; ſeveral

ral important diſcoveries are made; and at length there ariſes a finiſhed and ingenious theory of electricity.

On this account the writings of Franklin poſſeſs a peculiar charm. They excite a favourable diſpoſition and a friendly intereſt in the reader. The author never betrays any exertion, nor diſplays an unwarrantable partiality for his own ſpeculations; he aſſumes no ſuperiority over his readers, nor ſeeks to elevate the importance of his conceptions, by the adventitious aid of declamation or rhetorical flouriſhes. He exhibits no falſe zeal, no enthuſiaſm, but calmly and modeſtly ſeeks after truth; and if he fails to find it, has no deſire to impoſe a counterfeit in its ſtead. He makes a familiar amuſement of philoſophical ſpeculation; and while the reader thinks he has before him an ordinary and unſtudied letter to a friend, he is inſenſibly engaged in deep diſquiſitions of ſcience, and made acquainted with the ingenious ſolutions of difficult phænomena.

Yet we cannot help inferring from all this that Franklin is only entitled to a place among the ſecond rank of philoſophers. He is admirable in his manner of handling philoſophical truth, which he renders both intelligible and captivating to his readers; but he does not ſearch for it with that enthuſiaſm which can alone bring to light its more precious *arcana*. In one of his letters he ſpeaks of himſelf as too much addicted to indulging in hypotheſis, which however he ſeems to have reſiſted; and confeſſes himſelf to be but an indolent philoſopher, as he was more inclined to ſit in his chair and explain the phænomena of nature by his pen, than put her to the queſtion by the more direct and certain method of experiment and obſervation. To this it may be added, that in the few inſtances where Franklin has allowed himſelf a wider range of philoſophical ſpeculation, he has been by no means eminently ſucceſsful. In the preſent collection there are ſeveral letters on the ſubject of geology, containing conjectures concerning the internal revolutions which the terraqueous globe has anciently undergone; and ſome attempts to aſſign the cauſes of the preſent remarkable and intereſting phænomena, which the various ſtrata of the earth exhibit. In theſe attempts Franklin ſometimes loſes himſelf in a labyrinth of conjecture where it is difficult to recognize that ſpirit of circumſpection and cautious good ſenſe, by which his writings are in general characterized. This is remarkably exemplified in a letter to the abbé Soulavie, intended to illuſtrate a converſation which had paſſed between him and Franklin, concerning the theory of the

earth; in which Franklin indulges himſelf in the moſt viſionary hypotheſes. At one time he is inclined to aſcribe all the revolutions or *bouleverſemens*, which the earth has undergone, to the operation of a quantity of air, which he thinks may have been condenſed at its centre while the ſpherical cruſt of mould was forming; and which at a certain depth may be of a greater ſpecific gravity than gold itſelf.

"If," ſays he, "one might indulge imagination in ſuppoſing how ſuch a globe was formed, I ſhould conceive that all the elements in ſeparate particles being originally mixed in confuſion, and occupying a great ſpace, they would (as ſoon as the almighty fiat ordained gravity, or the mutual attraction of certain parts, and the mutual repulſion of others, to exiſt) all move to their common centre: that the air being a fluid whoſe parts repel each other, though drawn to the common centre by their gravity, would be denſeſt towards the centre, and rarer as more remote; conſequently all matters lighter than the central parts of that air, and immerſed in it, would recede from the centre, and riſe till they arrived at that region of the air which was of the ſame ſpecific gravity with themſelves, where they would reſt; while other matter mixed with the lighter air, would deſcend, and the two meeting, would form the ſhell of the firſt earth, leaving the upper atmoſphere nearly clear. The original movement of the parts towards their common centre would naturally form a whirl there; which would continue upon the turning of the new-formed globe upon its axis, and the greateſt diameter of the ſhell would be in its equator. If by any accident afterwards the axis ſhould be changed, the denſe internal fluid, by altering its form, muſt burſt the ſhell, and throw all its ſubſtance into the confuſion in which we find it."

This hypotheſis Franklin ſoon abandons, for another not leſs viſionary; according to which he endeavours to account for the changes, which the internal conſtitution of the earth has undergone, by the agency of magnetiſm. The whole univerſe he ſuppoſes to be pervaded by this power, ſo that, if it were poſſible for a man to fly from ſtar to ſtar, he might govern his courſe by the compaſs. Our earth has its due proportion of this univerſally pervading principle; but the poles of the great terreſtrial magnet have never been abſolutely permanent, as is admitted by Franklin, although he is inclined to derive the parallelism of the earth's axis from the magnetiſm with which it is affected. This being premiſed, he ſays, it is eaſy to conceive that, as the preſent polar and equatorial diameters of the earth differ from each other near ten leagues, if ſome power ſhould ſhift the axis gradually, and place it in the preſent equator, making the new equator,

paſs

paſs through the preſent poles, there muſt enſue a prodigious ſinking of the waters in the preſent equatorial regions, and a prodigious riſing at the polar; ſo that vaſt tracts would be diſcovered, that are now under water, and others overwhelmed that are now dry. Such ſpeculations as theſe Franklin himſelf juſtly denominates fancies; and he may well ſay in alluſion to them, that "ſuperior beings probably ſmile at our theories, and at our preſumption in making them."

It is another diminution of Franklin's philoſophical fame, that he never employs mathematical inveſtigation, although he does not ſeem to have been ignorant of the principles of calculation. Without the aid of this inſtrument, it is impoſſible to penetrate into the depths of phyſical ſcience; or to rival the well-earned fame of a Newton, a Halley, or a Kepler. At the ſame time it muſt be acknowledged, that it is eaſier and more agreeable to the ſtudent to be initiated into the knowledge of nature without the apparatus of algebraical formulæ or geometrical diagrams; and on this account the philoſophical writings of Franklin will ever ſtand high in the eſteem of the general reader.

We ſhall not here conſider Franklin as a political writer, in which capacity it was that he firſt roſe into eminence and public truſt; but it is not certainly the capacity in which he will be moſt highly honoured by poſterity.

We are indebted to the preſent editor for preſenting us with ſome very early ſpecimens of Franklin's efforts as a popular eſſayiſt, and theſe conſidering the diſadvantages under which they were produced, are entitled to a favourable verdict from the impartial critic. They were written by Franklin when employed by Bradford the printer, at Philadelphia, with no higher aim, as he himſelf informs us in his memoirs, than to give a temporary popularity to a news-paper. They are ſupplied by the editor's American correſpondent, who, it ſeems, obtained a copy with conſiderable difficulty; as ſome depredator had torn from the file of the news-paper in the Philadelphia library, ſeveral of the numbers of theſe eſſays, which appeared under the title of the Buſy-Body. The introductory number has ſo much merit, conſidering the circumſtances under which it was compoſed, and is ſo near an approach to the ſtyle of the Spectator, that our readers will doubtleſs be gratified by our inſerting it.

"THE BUSY-BODY. NO. I.

"From the American weekly Mercury, from Tueſday Jan 28, to Tueſday Feb. 4, 1728—9.

"Mr. Andrew Bradford,

"I deſign this to acquaint you, that I, who have long been one of your courteous readers, have lately entertained ſome thoughts of ſetting up for an author myſelf: not out of the leaſt vanity, I aſſure you, or deſire of ſhewing my parts, but purely for the good of my country.

"I have often obſerved with concern, that your Mercury is not always equally entertaining. The delay of ſhips expected in, and want of freſh advices from Europe, make it frequently very dull; and I find the freezing of our river has the ſame effect on news as trade. With more concern have I continually obſerved the growing vices and follies of my countryfolk: and though reformation is properly the concern of every man, that is, every one ought to mend one; yet it is too true in this caſe, that what is every body's buſineſs is no body's buſineſs, and the buſineſs is done accordingly. I, therefore, upon mature deliberation, think fit to take no body's buſineſs wholly into my own hands; and, out of zeal for the public good, deſign to erect myſelf into a kind of cenſor morum; purpoſing, with your allowance, to make uſe of the Weekly Mercury as a vehicle, in which my remonſtrances ſhall be conveyed to the world.

"I am ſenſible I have, in this particular, undertaken a very unthankful office, and expect little beſides my labour for my pains. Nay, it is probable, I may diſpleaſe a great number of your readers, who will not very well like to pay ten ſhillings a year for being told of their faults. But as moſt people delight in cenſure, when they themſelves are not the objects of it, if any are offended at my publicly expoſing their private vices, I promiſe they ſhall have the ſatisfaction, in a very little time, of ſeeing their good friends and neighbours in the ſame circumſtances.

"However, let the fair ſex be aſſured, that I ſhall always treat them and their affairs with the utmoſt decency and reſpect. I intend now and then to dedicate a chapter wholly to their ſervice; and if my lectures any way contribute to the embelliſhment of their minds, and brightening of their underſtandings, without offending their modeſty, I doubt not of having their favour and encouragement.

"It is certain, that no country in the world produces naturally finer ſpirits than ours, men of genius for every kind of ſcience, and capable of acquiring to perfection every qualification, that is in eſteem among mankind. But as few here have the advantage of good books, for want of which good converſation is ſtill more ſcarce, it would doubtleſs have been very acceptable to your readers, if, inſtead of an old out-of-date article from Muſcovy or Hungary, you had entertained them with ſome well choſen extract from a good author. This I ſhall ſometimes do, when I happen to have nothing of my own to ſay that I think of more conſequence. Sometimes I purpoſe to deliver lectures of morality

rality or philoſophy, and (becauſe I am naturally inclined to be meddling with things that do not concern me) perhaps I may ſometimes talk politics. And if I can by any means furniſh out a weekly entertainment for the public, that will give a rational diverſion, and at the ſame time be inſtructive to the readers, I ſhall think my leiſure hours well employed: and if you publiſh this, I hereby invite all ingenious gentlemen and others (that approve of ſuch an undertaking) to my aſſiſtance and correſpondence.

"It is like, by this time, you have a curioſity to be acquainted with my name and character; as I do not aim at public praiſe, I deſign to remain concealed, and there are ſuch numbers of our family and relations at this time in the country, that, though I have ſigned my name at full length, I am not under the leaſt apprehenſion of being diſtinguiſhed and diſcovered by it. My character indeed, I would favour you with, but that I am cautious of praiſing myſelf, leſt I ſhould be told my trumpeter's dead, and I cannot find in my heart at preſent to ſay any thing to my own diſadvantage.

"It is very common with authors in their firſt performances to talk to their readers thus: If this meets with a ſuitable reception, or, if this ſhould meet with encouragement, I ſhall hereafter publiſh, &c. This only manifeſts the value they put on their own writings, ſince they think to frighten the public into their applauſe, by threatening, that unleſs you approve what they have already wrote, they intend never to write again; when perhaps it may not be a pin matter, whether they ever do or no. As I have not obſerved the critics to be more favourable on this account, I ſhall always avoid ſaying any thing of the kind; and conclude with telling you, that if you ſend me a bottle of ink and a quire of paper by the bearer, you may depend on hearing further from,

Sir,
Your moſt humble ſervant,
THE BUSY BODY."

It is well known that Franklin acquired great celebrity during his life time as the author of ſeveral eſſays and jeux d'eſprit, in the ſtyle of Addiſon, Swift, and Arbuthnot. Such were his Soliloquy of an Ephemeris, his mock Defence of Piracy, his Account of American white-waſhing, his Petition of the left hand, &c. His ſcriptural Parable againſt Perſecution was alſo much admired in its day; but is now known to have been an unblushing plagiariſm, as was alſo his famous epitaph on himſelf as a printer *: a circumſtance which naturally excites the ſuſpicion that the merit of ſome

* See Davis's Travels in America, p. 209, &c.

of his other ſmaller pieces may not be entirely his own. (See Britiſh Critic, vol. xxx. p. 165.) The morality of theſe, and all his other writings, is generally ſound and praiſe-worthy; but it is with ſerious regret we add, that he was a free thinker in religion, or at leaſt that his attachment to the cauſe of revelation was flimſy and lukewarm in the extreme. The proofs of this we had occaſion ſome time ago to notice in the review of Dr. Prieſtley's life *.

ART. X. *A Journal of the Voyages and Travels of a Corps of Diſcovery, under the Command of Captain Lewis and Captain Clarke, of the Army of the United States; from the Mouth of the River Miſſouri, through the interior Parts of North America, to the Pacific Ocean; during the Years* 1804, 1805, *and* 1806. *Containing an Authentic Relation of the moſt intereſting Tranſactions during the Expedition: a Deſcription of the Country: and an Account of its Inhabitants, Soil, Climate, Curioſities, and Vegetable and Animal Productions. By Patrick Gaſs, one of the Perſons employed in the Expedition.* 8vo. 381 pp. 9s. Budd, &c. 1808.

THIS is a very curious and intereſting narrative, and a very little care and pains would have rendered it much more ſo. Not indeed on the part of the writer, who appears to be a plain, honeſt, and unlettered man, who unaffectedly deſcribes the progreſs and the difficulty of each day's march; but the editor or publiſher conſidering how little is known of the vaſt regions between the Miſſiſſippi and the Pacific Ocean, ſhould have given us a chart at leaſt; and without any undue varniſhing, might have eaſily enlivened the dry narrative of the journaliſt. We have very few books indeed upon this ſubject; and, with the exception of thoſe of Captain Hearne and Mr. Mackenzie, none of any authority or value. Without a map it will be hardly poſſible to make any reader comprehend the direction and extent of theſe travels; and we muſt be ſatisfied with referring to the book itſelf, ſpecifying that the journal commences July 27, 1804, when the party proceeded up the Miſſouri, with the determination of penetrating to the Pa-

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* See Brit. Crit. vol. xxx. p. 277.

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cific Ocean. This was accompliſhed through dangers and difficulties exceeding all deſcription. The manner in which the narrative is given may be ſeen from the following extract.

"Monday 4th.—A fine morning. We embarked early; paſſed two large iſlands, and a beautiful part of the river. The tide raiſed the water laſt night two feet. We went about ſeven miles and came to a large Indian village, where they informed us that in two days we ſhould come to two ſhips with white people in them. The Indians here have a great deal of new cloth among them, and other articles, which they got from theſe ſhips. We got ſome dogs and roots from the natives. The roots are of a ſuperior quality to any I had before ſeen: they are called whapto; reſemble a potatoe when cooked, and are about as big as a hen's egg. Game is more plenty here than up the river, and one of the men killed a deer this morning. At this camp of the natives they have 52 canoes, well calculated for riding waves. We proceeded on, and paſſed ſome handſome iſlands, and down a beautiful part of the river. We alſo paſſed a number of Indian lodges; and ſaw a great many ſwans, geeſe, ducks, cranes, and gulls. We went 28 miles, and encamped on the north ſide. In the evening we ſaw Mount Rainy on the ſame ſide. It is a handſome point of a mountain, with little or no timber on it, very high, and a conſiderable diſtance off this place.

"Tueſday 5th.—We embarked very early. Some rain fell laſt night about two o'clock, and the morning was cloudy. We paſſed ſeveral handſome iſlands, generally near the ſhore, on the one ſide or the other of the river. The country on both ſides is ſomewhat higher than what we paſſed yeſterday, and cloſely covered with ſpruce timber. The bottoms are large, covered with cotton-wood, maple, and the like kinds of wood. We paſſed a great many Indian camps, their lodges made chiefly of poles and cedar bark. At noon we ſtopped about an hour at an iſland, and ſome of the men went out and killed nine brants and a ſwan. Three of the brants were quite white, except the points of their wings, which were black. We proceeded on in the afternoon, during which ſome rain and a little hail fell; went 31 miles and encamped on the north ſide. Here the tide riſes and falls four feet.

"Wedneſday 6th.—We ſet out early in a cloudy morning, after a diſagreeable night of rain. Saw a number of the natives going up and down the river in canoes. Alſo paſſed ſome of their lodges. The Indians in this part of the country have but few horſes, their intercourſe and buſineſs being chiefly by water. The high land comes more cloſe on the river in this part. Having gone 29 miles, we encamped on the ſouth ſide.

"Thurſday 7th.—We ſet out again early in a foggy morning; went about ſix miles and came to an Indian camp, where

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we got some fresh fish and dogs. The dress of the squaws here is different from that of those up the river; it consists of a long fringe made of soft bark, which they tie round the waist, and which comes down almost to their knees; and of a small robe, made out of small skins cut into thongs, and wove somewhat like carpeting. We remained here about two hours, and then proceeded on. At this place the river is about three miles wide, with a number of small islands, and the country broken. In the evening we came to a part of the river where it is five miles broad. We went 34 miles, and encamped on the south side, at the mouth of a fine spring.

"Friday 8th.—We embarked early. The morning was cloudy, and there was a hard wind from the east. We went about five miles, and came to a bay 12 or 14 miles wide. We had to coast round it, as the wind raised the waves so high we could go no other way. We halted and dined at a point on the north side of the bay, where a small river comes in. We again proceeded on coasting, till we came to a point of land, where the bay becomes much narrower, and the water quite salt. The waves here ran so high we were obliged to lie to, and let the tide leave our canoes on dry ground. This point we called Cape Swell; and the bay above, Shallow Bay, as there is no great depth of water. In crossing the bay when the tide was out, some of our men got sea-sick, the swells were so great. In it there are a great many swans, geese, ducks, and other water-fowls. The whole of this day was wet and disagreeable; and the distance we made in a straight line, was not more than nine miles; though the distance we coasted was above 20 miles.

"Saturday 9th.—The morning was windy, rainy, and disagreeable; and we were obliged to remain at Cape Swell all day, and unload our canoes to prevent them from sinking; notwithstanding, some of them did sink, when the tide came in it at noon. We had no fresh water, except what rain we caught by putting out our vessels. We remained here all night, and the rain continued.

"Sunday 10th.—We had a rainy morning, but the wind was not so high as it had been yesterday; and we set out from Cape Swell, coasted along for eight miles, passed some high cliffs of sandy rocks, and then came to a point; where we found the swells so high, the wind having risen, that we could not proceed: so we had to return back about a mile to get a safe harbour. Here we dined on some pounded salmon that we had procured from the Indians; and unloaded our canoes. After we had been here about two hours, it became more calm, and we loaded the canoes again, but could not get round the point, the swells were still so high; we therefore put to at a branch of fresh water, under high cliffs of rocks, and unloaded again. Here we scarcely had room to lie between the rocks and water: but we made shift to do it among some drift-wood, that had been beat

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up by the tide. It rained hard all night, and was very disagreeable. While on our way down to-day, we saw some porpoises, sea-otter, and a great many sea-gulls. The water is become very salt.

"Monday 11th.—The morning was wet, and the wind still blowing, so that we could not proceed: we therefore built large fires, and made our situation as comfortable as possible, but still bad enough, as we have no tents or covering to defend us, except our blankets and some mats we got from the Indians, which we put on poles to keep off the rain. It continued raining and blowing all day; and at four o'clock in the afternoon the tide was so high, that we had to leave our lodges, until it got lower in the evening. Some of the men went about 40 perches up the river, and caught 15 fine large fish.

"Tuesday 12th.—A cloudy wet morning, after a terrible night of rain, hail, thunder, and lightning. We thought it best to move our camp, and fixed our canoes, and loaded them with stones to keep them down. We went about the eighth of a mile from this place, and fixed ourselves as well as we could, and remained all night. The rain still continued, and the river remained very rough.

"Wednesday 13th.—This was another disagreeable rainy day, and we remained at camp, being unable to get away. At nine o'clock in the forenoon it became a little more calm than usual, and three men took a canoe, which we got from the Indians of a kind excellent for riding swells, and set out to go to the point on the sea-shore, to ascertain whether there were any white people there, or if they were gone.

"Thursday 14th.—We expected last night to have been able to proceed on this morning, but the rain continued, and the river still remained rough: and we are therefore obliged to lie by. About noon one of the three men who had gone in the canoe, returned, having broke the lock of his gun: but the other two went on by land, as the swells ran so high that they could not possibly get the canoe along. About the same time some Indians in a canoe came up the river, and had stolen a gig from the men; but the one who returned got it from them again when he came up. In the evening Captain Lewis, with four men, started by land, to see if any white people were to be found. The rest remained in camp; and the weather continued wet, and the most disagreeable I had ever seen.

"Friday 15th.—This morning the weather appeared to settle and clear off, but the river remained still rough. So we were obliged to continue here until about one o'clock, when the weather became more calm, and we loaded and set out from our disagreeable camp; went about three miles, when we came to the mouth of the river, where it empties into a handsome bay. Here we halted on a sand-beach, formed a comfortable camp, and remained in full view of the Ocean, at this time more raging than

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pacific. One of the two men who firſt went out, came to us here, the other had joined Captain Lewis's party. Laſt night the Indians had ſtolen their arms and accoutrements, but reſtored them on the arrival of Captain Lewis and his men in the morning.

"Saturday 16th.—This was a clear morning, and the wind pretty high. We could ſee the waves, like ſmall mountains, rolling out in the ocean, and pretty bad in the bay." P. 230.

The party returned in ſafety after an abſence of ſomewhat more than two years, and after traverſing an unknown ſpace of country, of an extent not eaſily to be imagined.

The volume cannot be peruſed without great intereſt, though a more unadorned book was perhaps never communicated to the public. Indeed, with the beſt map that can be procured, nothing can be leſs eaſy than to accompany the travellers in their route. We therefore hope, that as the book itſelf is a conſiderable addition to our geographical diſcoveries, it will appear in a new and more eligible form, accompanied by one or more charts illuſtrative of the track purſued by this Corps of Diſcovery.

ART. XI. *Strictures on the Origin of Moral Evil; in which the Hypotheſis of the Rev. Dr. Williams is inveſtigated. By William Parry.* 8vo. 87 pp. 2s. 6d. Conder, &c. 1808.

THE origin of moral evil is perhaps the moſt perplexing ſubject that has ever been diſcuſſed in the ſchools of metaphyſics and theology. We were not therefore ſurpriſed at finding much leſs ſatisfaction in Mr. Parry's Strictures on that ſubject, than we found in his *Inquiry into the Nature and Extent of the Inſpiration of the Writers of the New Teſtament* *. He overturns indeed completely the hypotheſis of Dr. Williams; and in this as well as in his former pamphlet he diſplays a becoming zeal for the glory of God and the intereſts of chriſtianity; but we muſt confeſs that to metaphyſical diſquiſition his talents ſeem not to be eminently adapted. Of all this he appears to be himſelf ſuffici-

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* See Brit. Crit. vol. xi. p. 39.

ently aware; but, being, it ſeems, a teacher of theology among the diſſenters, he "was led," he ſays, "by his official duty, to ſtate to the ſtudents under his care, his views of Dr William's hypotheſis on the origin of moral evil, ſoon after it firſt appeared;" and thoſe views are now publiſhed in compliance with the deſire of his highly eſteemed friends and brethren in the miniſtry.

As Dr. Williams appears to be an author in high eſtimation among ſome claſſes of diſſenters, it might be very proper to guard ſtudents in theology againſt the pernicious errors into which they were in danger of being led by the weight of his name; but his hypotheſis is ſo palpably abſurd, that were it not annexed, in the form of notes, to the popular works of Dr. Doddridge, it might have been left to that total neglect, into which it would long ſince have fallen. Its ſubſtance, as fairly extracted by the preſent author from thoſe notes, is compriſed in the four following particulars;

"1. That a tendency to defection, both phyſical and moral, is *of abſolute neceſſity*, eſſential to all created exiſtence. 2. That this tendency to defection, whether phyſical or moral, is *paſſive power*. 3. That the certain conſequence of leaving intelligent creatures to the exerciſe of liberty, in connection with paſſive power, is ſin; or that liberty *terminating upon paſſive power* (a phraſe not very intelligible) is the true cauſe and origin of moral evil. And 4. That it is pure equity in God, to have intelligent and accountable creatures in theſe circumſtances, under which, the *inevitable conſequence* is, that their liberty will terminate on their *paſſive power*, and produce actual ſin."

Mr. P. fully admits that there is not in any created being a tendency to continued phyſical exiſtence ſeparate from the ſuſtaining energy of the Deity, *in whom we live, and move, and have our being*. He contends, as we have repeatedly had occaſion to do, that the being, which has not in itſelf the cauſe of exiſtence, cannot have in itſelf the cauſe of perpetual exiſtence; and that were He, who called the univerſe into being, to withdraw from it his ſuſtaining care, the whole would inſtantly revert to its original nihility. On the *phyſical* tendency to defection he has therefore no controverſy with Dr. Williams; but what is meant, he aſks, by a tendency to defection *morally* conſidered, which of *abſolute neceſſity* belongs to every created nature?

"*Moral* tendency, whether good or bad, in minds, muſt be the

the reſult of *ideas*. Some, indeed, have ſpoken of a moral bias or tendency, in intelligent beings, antecedent to the exiſtence of knowledge, or ideas of any kind. But the poſition does not appear to be ſuſceptible of a rational or intelligible explication. If inclination, bias, or tendency exiſt in intelligent minds, previous to the exiſtence of perceptions and ideas, it can be only a *phyſical* tendency, ariſing from the nature and conſtruction of the mind itſelf, or reſulting from its union with an organized ſyſtem of impaired temperament. The latter is not ſuppoſeable in the *firſt* inſtance;" and therefore, "if a tendency to moral defection exiſted in angelic beings as ſoon as they were created, or in Adam from the moment of his creation, that tendency muſt ariſe from the influence of ſome improper views and motives in their minds. But it is not ſuppoſable that ſuch improper views or motives could dwell in angels, or in men, as ſoon as created; for at that moment they could have no ideas or knowledge but what was communicated to them by the Creator, the ſource of wiſdom, purity and truth." P. 16.

Theſe reflections are alone ſufficient to overturn the hypotheſis of Dr. Williams, and thus far we agree entirely with Mr. Parry; but when he ſays that "as ſoon as ſpiritual intelligences begin to exiſt, *they muſt exiſt in knowledge*." that "the beſt idea we can form of the *holineſs* of immaterial intelligences is, that of *a capacity to underſtand the purity, ſpirituality, and authority of God*;" and that in "a ſimilar manner, the holineſs of man *at his creation*, conſiſted in *a right knowledge of his adorable Creator*," we are by no means ſure that we underſtand him. Of the mode of the exiſtence of any other intelligences than men we cannot reaſon; and we can indeed reaſon but a very ſhort way even of *that*. It ſeems, however, to be indiſputable that the mind of man does *not*, as ſoon as it begins to exiſt, *exiſt in knowledge*; for what knowledge has the mind of an infant at the moment of its birth? In what knowledge did the mind of Newton exiſt during ſound ſleep; or even the mind of Adam, at the very inſtant, when, God having breathed into his noſtrils the breath of life, he became a living ſoul? If the firſt man poſſeſſed the ſame organs of ſenſation with his poſterity, and we have never heard it ſuppoſed that he was deſtitute of ſuch organs, we may depend upon it that he had not, any more than we have, *innate ideas*; and that he muſt have derived all his knowledge either through the medium of his ſenſes as we derive our's, or by the inſpiration of the ſpirit of God, as the apoſtles derived their knowledge of foreign tongues, and of the great ſcheme of chriſtianity. It is not therefore *actual knowledge*, but the *capacity* of knowledge that is the characteriſtic of mind.

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That ſuch a capacity—even the capacity to underſtand the purity, ſpirituality, and authority of God—conſtitutes *holineſs*, is ſurely a miſtake. According to Johnſon, *holineſs* is *ſanctity; piety; religious goodneſs*; the ſtate of being *hallowed*; *dedicated to religion*; and to be *holy* is to be *good; pious; religious; conſecrated to divine uſe*; *pure*; *immaculate*; *ſacred*; but many a man has been pure and pious without poſſeſſing a comprehenſive or *right knowledge* of God; whilſt, we are ſorry to ſay, tranſcendent *knowledge* even of divine things does not neceſſarily lead to purity and piety. Knowledge is the attribute of underſtanding; holineſs, of the heart or affections. At the moment that Adam firſt breathed, he could poſſeſs neither knowledge nor holineſs; though, as his capacity was undoubtedly large, God his inſtructor, and all the powers and propenſities of his mind juſtly balanced, he could not fail to acquire both, and to acquire them very quickly.

It does therefore appear ſo evident to us, as it does to this author (p. 20.) that "the image of God in which man was *created*, means his *moral* and intellectual image;" nor do we know where "it is repreſented in ſcripture, as conſiſting in *knowledge*, *holineſs*, and *truth*." It may have conſiſted in *capacity* for knowledge, holineſs and truth, or in mental faculties *capable of being trained* to knowledge, holineſs and truth; but at the inſtant of his becoming a living ſoul, and previous to all inſtruction, external and internal, it is evident that the firſt man could *actually know nothing*—not even what is now meant by the word *truth*. That *holineſs* was an eſſential part of that image of God, in which man was *created*, may, we think, be reaſonably doubted; for in the ninth chapter of the book of Geneſis men are declared to have been made in the image of God, who are yet ſuppoſed capable of murdering each other. The twenty-ſixth verſe of the firſt chapter might, with great propriety have been rendered—"And God ſaid, Let us make men in our image, after our likeneſs, *that* they may have dominion over the fiſh of the ſea, &c.;" for there are various paſſages enumerated by Parkhurſt, and others which he has not noticed, in which the Hebrew particle ו, here tranſlated *and*, indiſputably means *that*, ὅτι, *ſo that, to the end that*; and we are inclined to think that ſuch is its meaning here, becauſe men who were born after the fall—indeed, *all* men, whether righteous or wicked, are declared to be made in the *image of God*. If this be ſo, thoſe powers of men, whatever they be, which enable him to exerciſe dominion over the inferior creation, conſtitute that *image of God* in which Adam was *created*; and taking the words

word in this ſenſe, there is a peculiar propriety in the reaſon aſſigned for the ſtrict prohibition of murder given to Noah and his ſons. Their authority over the inferior animals had juſt been enlarged. They were permitted to kill them for food, which it doth not appear that mankind before the flood had any right to do; but leaſt this permiſſion ſhould lead to murder—perhaps to cannibaliſm—it is added, "Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in *the image of God* made he man;" thus indicating that all men had the ſame dominion over the lives of the inferior animals, and that none of them had dominion over the life of his neighbour.

There is another ſenſe in which *the image of God* is underſtood, by thoſe divines who are acquainted with the hiſtory of the ancient church, of which we ſhall take ſome notice by and by; but if this capability of exerciſing dominion over the inferior creation be, as we have no doubt, the meaning of the phraſe is uſed in the account which we have of the formation of man, Mr. Parry does not expreſs himſelf with metaphyſical accuracy, when he ſays, p. 20.

"If then, as the Moſaic account informs us, Adam was *created in the image of God, a holy and perfect creature*, formed and capacitated to enter upon a life of religion, the fair, obvious, and unſtrained concluſion is, that if his phyſical exiſtence were preſerved, the *natural tendency* of the holy ſtate in which he was created, was *not* to *moral defection*, but to *continued holineſs*."

Moſes does not inform us, that Adam was created a holy and perfect creature. He was created a *perfect man*, or more properly, a man with the powers of his mind and body as perfect as mere human powers can be; but he was leſs perfect than the angels, for we are aſſured by the Pſalmiſt, that he "was made a little lower than they;" and it is not poſſible that, at the inſtant of his creation, he could be otherwiſe *holy* than as *holineſs* is ſynonimous with *innocence*. In man, and probably in every rational creature, poſitive holineſs muſt be acquired under the guidance of God's good Spirit; but at the inſtant of his creation Adam had *acquired nothing;* he had neither done, nor ſaid, nor thought, either good or evil. He had indeed no *natural tendency to evil*, for, as we have already obſerved, all his faculties or the rudiments of his faculties, were undoubtedly balanced in the moſt perfect manner, in order to capacitate him to enter with effect upon a life of religion; but if it be true, as this author grants, and as no man of reflection will deny, that "moral tendency, whether good or bad, muſt be the

reſult

reſult of ideas;" he could have as little tendency or bias to poſitive holineſs as to evil. He was admirably fitted by the temperament of his body and mind to profit under his heavenly inſtructor; but he was likewiſe liable to err or be led into error, as every being capable of improvement muſt be, eſpecially before pious and virtuous habits were formed in his mind. We agree therefore with the preſent author, though not exactly on the ſame principles, nor with full approbation of the manner in which he expreſſes his meaning, that the fall of Adam

—"was not the conſequence of an inevitable tendency to moral defection, eſſential to his nature as a creature, but muſt have been owing to ſome cauſe, *extraneous of* [to] his own pure and holy nature, which, as yet, reſembled his Creator. Such a cauſe might preſent temptation to his mind; and his mind, though pure, being not infallible, might be gradually led into ſome improper and falſe reaſonings concerning the authority and commandments of his Creator, until, at length, he was ſeduced from his fidelity and obedience to God, and fell by voluntary tranſgreſſion. Exactly in ſuch a way as that which has been now hypothetically ſtated, the Moſaic account informs us, Adam was led into ſin, and not in conſequence of an internal tendency in the conſtitution of his nature to moral defection.——— Thus the firſt introduction of ſin into *our world* is ſufficiently accounted for. But this gives us no aſſiſtance in accounting for the firſt introduction of ſin into the intelligent creation of God; nor does it appear, that we ſhould be the better or wiſer as to any practical purpoſe, if it were ever ſo ſatisfactorily explained." P. 23.

To this concluſion every pious and humble Chriſtian will give a hearty aſſent; and we think, that if our notions of that *image of God*, in which the firſt man was *created*, be admitted as juſt, the reaſoning, which leads to the concluſion, muſt prove generally ſatisfactory; but on Mr. Parry's ſuppoſition, that Adam was a holy and perfect creature, with a *natural tendency to continued holineſs*, it may perhaps be doubted, whether he has ſufficiently accounted for the introduction of ſin even into *our* world. But we have not yet done with the opinions of Divines reſpecting *the image of God*, and the primæval ſtate of man.

"Agreeably," ſays the author, "to the account of the creation and fall of man, which we have in the book of Geneſis, Adam muſt have *retained* the image of God, in which he was created, when he was placed under the additional diſpenſation of divine favour, which promiſed a continuance of life, and higher

happineſs than he was entitled to by the law of his creation, on condition of his obſerving an eaſy poſitive precept, ſuperadded to the general laws of moral obligation, with which he was previouſly acquainted." P. 23.

All this is unqueſtionably true, nor are we aware that it has ever been controverted; but Mr. Parry, who has read the works of Biſhop Bull, cannot be ignorant, that, according to the doctrine of the univerſal church for the four firſt centuries, Adam, on his introduction into the terreſtrial paradiſe, not only *retained the image of God in which he was created*, but " was over and above endowed with certain ſupernatural gifts and powers, infuſed by the Spirit of God," in order to make him meet for the enjoyment of that happineſs, to which he was now deſtined, and which is here acknowledged to have been higher than that to which he was entitled by the law of his creation. His intellectual and moral powers were ſufficient to fit him for the enjoyment of natural bliſs, by enabling him to diſcharge ſuch duties as related ſolely to the preſent life; but to fit him here for ſupernatural bliſs, ſupernatural powers were neceſſary, as higher duties were now to be performed. Accordingly, when he had violated the covenant of life, and forfeited his title to immortality and celeſtial bliſs, thoſe powers were withdrawn, as being no longer neceſſary; but they were reſtored when immortality was reſtored through the interpoſition of the Son of God.

Such was the doctrine of the primitive Church; and ſuch appears to us to be the doctrine of Scripture. It exhibits ſuch a view of the fall and redemption of man, as is ſufficiently intelligible to every reflecting mind; it ſhows the perfect conſiſtency of the Moſaic hiſtory of the firſt pair, with the known laws of human nature; and, whilſt it removes from Chriſtianity the very foundation of the Pelagian and Socinian hereſies, it proves the futility of all ſyſtems of religion merely *natural* *.

Theſe ſupernatural gifts of the Holy Spirit, which were beſtowed on our firſt parents when they were introduced into paradiſe, have likewiſe been denominated (whether properly or not), that *image of God*, and that *original righteouſneſs*, which Adam loſt by eating the forbidden fruit. They

* See our various articles on the Calviniſtic Controverſy; and more eſpecially our 24th vol. p. 183, &c. and our 31ſt vol. pp. 45—92.

were

were ſo denominated, we believe, by the whole Church, except Pelagius and his followers, down to the æra of the Reformation; they were certainly ſo denominated by the more reſpectable ſchoolmen and their followers, with whom certain reformers had the controverſy, to which Mr. Parry alludes at p. 83, of his *Strictures*; and we have no heſitation to ſay, that the ſchoolmen, had in that controverſy, the better of the argument. *Righteouſneſs*, in the proper ſenſe of the word as it is *now* uſed, cannot be *connected* with men; for how can a man be made poſitively *juſt*, or *righteous*, before he has done, or ſaid, or thought any thing? The very eſſence of righteouſneſs, as of every moral virtue, conſiſts in volition; but no man can exert an act of volition but for the attainment of an object of which he has ſome notion. In their natural ſtate, our firſt parents were endued with the powers of ſenſation and reaſon to direct their volitions to the attainment of natural good; and when they were advanced to a higher ſtate, the gifts of the Holy Ghoſt were beſtowed on them to enlighten their underſtandings, and direct their volitions to ſupernatural good. That theſe gifts, if really beſtowed on Adam, were ſuperſeded after his creation, can admit of no controverſy. The queſtion therefore, which, at the Reformation was debated between the Lutherans and the ſchoolmen, amounts, when freed from the ambiguity introduced into it by the phraſes, *image of God*, and *original righteouſneſs*, ſimply to this: when man was placed in the garden of Eden, and, on the condition of obſerving one poſitive precept, was promiſed eternal life, and higher happineſs, than, all agree, he could claim by the law of his creation, was he left to qualify himſelf for the enjoyment of that happineſs, by the exertion of his mere natural powers, or was he taught his duty and enabled, if not wanting to himſelf, to perform it by the influence of the Spirit of God? To us it appears wonderful, that this queſtion ſhould ever have been debated among men who have read with attention, and really believe the hiſtory contained in the three firſt chapters of the book of Geneſis. It appears there, that Adam, during his ſhort ſtate of innocence, held conſtant communication with his Maker;-and it will be found, by comparing ſcripture with ſcripture, that when God has at any time condeſcended to inſtruct mankind, the outward or oral teaching has always been accompanied by ſuch internal grace, as was ſufficient to enable him to profit by the inſtruction. We think therefore that Mr. Parry either writes unintelligibly, or is miſtaken, when he ſays (p. 52),

—" that man was at firſt *created* in a *conformity* to that pure Being, in whoſe image he is ſaid to have been made; that this was the *original* ſtate and conſtitution of his nature, the *moral condition* in which God *made* him, and *not any thing ſuperadded afterwards by ſovereign favour*, beyond what was equitably due to his accountability."

It is true that he ſeems to have Turretine, and Spanheim, and other men of eminent learning on his ſide; but there are numberleſs men of equal learning againſt him, beſides all the writers of the primitive Church, to whom, when they are *unanimous* in any doctrine, we are inclined to pay greater deference than to the mere authority of any modern Divines whatever.

But though we cannot adopt the author's notions on this ſubject, nor praiſe his ſtyle, we approve highly of the general tendency of his Strictures on the Origin of Moral Evil, and ſincerely wiſh, that every Diſſenting teacher of youth poſſeſſed an equal ſhare of modeſty and ſoberneſs of thinking. Our ears would not then be ſhocked, as they have repeatedly been, with the arrogant dogmatiſm and blaſphemies of their Prieſtleys and their Belſhams; for they would all perceive, with Mr. Parry, that to attempt the improvement of Chriſtianity by metaphyſical refinements on its doctrines, or by engrafting on them

—" curious, ſpeculative, or abſtruſe opinions, which have no ſupport or countenance from the plain language of the New Teſtament, or any juſt critical deductions from it, is to hold up a feeble taper to illuminate the meridian ſun." P. 75.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Senſibility, and other Poems. By John Robins, jun.* 12mo. 5s. Cadell and Davies. 1806.

The author of this little volume claims our critical indulgence in ſo earneſt and impreſſive a manner, that it is impoſſible to ſpeak of his compoſitions with any thing like aſperity. They are all of a melancholy turn, which is accounted for from the circum-

ſtance

ſtance of their having been written under the preſſure of ill health and ſorrow. If they poſſeſs no diſtinguiſhed vigour or beauty, they are characterized by no glaring defects.

ART. 13. *Corruption and Intolerance: Two Poems. With Notes. Addreſſed to an Engliſhman. By an Iriſhman.* 8vo. 55 pp. Carpenter. 1808.

The firſt of theſe poems is a declamation (for the moſt part) in fluent and animated verſe, againſt the ſuppoſed corruptions of the Britiſh Government, and the progreſſive increaſe of the influence of the Crown ſince the Revolution in 1688; an event which this author, like other *modern* patriots, conſiders as undeſerving of the honourable mention uſually made of it, and by no means conducive to Britiſh liberty; ſince, although the royal prerogative was, on that occaſion, diminiſhed, corrupt influence has been ſuffered to remain. There is not much novelty in this doctrine; the anſwer to which (ſo far as it applies to that degree of *influence* of the Crown and Peers, which forms a counterpoiſe to the greater *power* of the Commons) has often been given. In effect, it amounts only to Mr. Dunning's famous propoſitions reſpecting the influence of the Crown; the very adoption of which by the Houſe fully diſproved the aſſertion it contained.

Of the poem upon Intolerance we have as yet only the firſt part; but it may, we preſume, be conſidered as intended for a ſpecimen of the whole. In poetical merit it is inferior to its præcurſor; but what it wants in real energy is amply made up in bitterneſs and violence. It reminds us of what Mr. Burke ſaid of the French Revolutioniſts, that "they declaimed againſt monks in the ſpirit of a monk." So does this Hibernian Poet inveigh againſt thoſe whom he deems "intolerant" in the true ſpirit of intolerance. What will the candid reader think of ſuch lines as the following? Speaking to a ſuppoſed friend, he ſays

——————"yes, ev'n thy Pittite heart
Would burn to think that ſuch a blooming part
Of the world's garden, rich in nature's charms,
And fill'd with ſocial ſouls and vigorous arms,
Should be the victim of that canting crew,
So ſmooth, ſo godly, yet ſo deviliſh too,
Who, arm'd at once with pray'r-books and with whips,
Blood on their hands, and Scripture on their lips,
Tyrants by creed, and torturers by text,
Make *this* life hell in honour of the *next!*
Your R-deſd-les, P-rc-v-ls—oh, gracious Heaven!
If I'm preſumptuous, be my tongue forgiven,
When here I ſwear, by my ſoul's hope of reſt,
I'd rather have been born, ere man was bleſt
With the pure dawn of revelation's light,

Yes!—rather plunge me back in Pagan night,
And take my chance with Socrates for bliſs,
Than be the Chriſtian of a faith like this,
Which builds on heavenly cant its earthly ſway,
And in a convert mourns to loſe a prey;
Which, binding polity in ſpiritual chains,
And tainting piety with temporal ſtains,
Corrupts both State and Church, and makes an oath
The knave and atheiſt's paſſport into both—
Which, while it dooms diſſenting ſouls to know
Nor bliſs above nor liberty below,
Adds the ſlave's ſuffering to the ſinner's fear,
And, leſt he ſcape hereafter, racks him here!" P. 45.

We confeſs our *Pittite hearts* did *burn* a little on reading this paſſage, though not exactly with the flame which the author would deſire to kindle. A writer who can *thus* deſignate ſuch men as Lord Redeſdale and Mr. Percival (the former of whom, by the way, brought forward ſome of the moſt important relaxations of the penal laws in England againſt Roman Catholics) would, we conceive, if he had lived in the times of *real* perſecution, have been as likely as any man to employ "fire and faggot" againſt all who ventured to queſtion his dogmas, or deny his infallibility. In the prayer that "his tongue" (or rather his pen) "may be forgiven," we heartily join. The attempt in the notes to prove (by a few individual inſtances) that Proteſtants in general have been as intolerant as Roman Catholics, is ſo extravagantly abſurd, as not to deſerve a ſerious anſwer.

From advocates like this writer, the cauſe of the Romaniſts muſt derive far leſs advantage than it will receive injury. The whole courſe of the preſent reign has preſented a ſeries of indulgences and conceſſions to that body: but becauſe ſome of the beſt (nay and the moſt truly liberal-minded) men have reſiſted the meaſure of aboliſhing all diſtinctions, they are by ſuch writers ſtigmatized as bigots, and compared to the moſt cruel tyrants, who have invaded the liberties, or domineered over the conſciences of mankind. Fortunately, ſuch illiberal exaggerations deſtroy the effect which they are intended to produce.

ART. 14. *The Imperial Conſpirator overthrown; or Spaniſh Poiſon for Subjugation. The laſt Act of a long Tragedy. A ſerio-burleſque Performance. By H. P. Edwards, Eſq.*

We do not quite underſtand the expreſſion of "Spaniſh Poiſon for Subjugation;" but this performance ſeems to be written, upon the whole, with a good intention, namely, to paint the remorſe, and in ſome ſort anticipate the end of the Corſican uſurper.

This, we are concerned to ſay, is all we can alledge in its favour; ſince the author, with much extravagance of imagination, appears to have little idea of poetry, nor even, accurately, to know the ſtructure of verſe. Buonaparte is here repreſented as not only agonized by the remorſe of conſcience (which he expreſſes in ſome moſt fatiguing ſoliloquies) but terrified by ſupernatural appearances, and aſſailed by a demon, whether Satan *in propriâ perſonâ*, or one of his repreſentatives, we are not exactly told. He is ſoothed and encouraged by his miniſter, Talleyrand; but the demon lulls the ex-biſhop to ſleep, then raiſes the apparition of a woman (we ſuppoſe *liberty*) who enumerates Napoleon's offences againſt her, and imprecates vengeance on his perfidy. The demon next conjures up the ghoſt of the Great Frederick of Pruſſia; whom the author moſt ignorantly repreſents as being the "firſt to break the odious regal league" (as he is pleaſed to term it) againſt the freedom of France (a miſnomer for the French Revolution) whereas he had been dead ſome years before the French Revolution began. Finally, Buonaparte takes the devil's advice, and blows his brains out. In ſhort, the whole is a rhapſody which we know not how to deſcribe more aptly than by the trite appellation of "Proſe run mad."

ART. 15. *The Battle of Maida, an Epic Poem, by Lieut.-Colonel Richard Scott, of the Honourable Eaſt India Company's Bengal Eſtabliſhment.* 12mo. 3s. 6d. Hatchard. 1805.

We wiſh the author had not called this an Epic Poem, as we are ſeemingly in great danger of having Epic Poems as thick as muſhrooms. The poem is pleaſing, and will be read with much intereſt and ſatisfaction. The writer promiſes another poem, with ſimilar notes of illuſtration, on the ſubject of Eaſt Indian hoſtilities. He appears well qualified for the undertaking to narrate events *quorum pars ipſe fuit*. If his verſification is not remarkably energetic, it is pleaſing, and ſufficiently correct; and the notes convey a conſiderable ſhare of information and amuſement.

DRAMATIC.

ART. 16. *The Caitiff of Corſica, or the Univerſal Banditto. An Hiſtorical Drama in Five Acts: exhibiting the Characters, moral and political, of the principal Perſonages throughout the French Revolution, with their Portraits, reduced from the original Oil Paintings in the Muſeum at Paris.* 8vo. 284 pp. 7s. 6d. Budd. 1807.

This is a moſt extraordinary drama, compriſing the whole ſpace of time, and moſt of the events, from the commencement

of the French Revolution to the coronation of Bonaparte, as Emperor. There are indeed many additions, ſuch as a ſupernatural viſion, by which Bonaparte is ſometimes terrified and ſometimes admoniſhed. The whole is a tedious farrago, compounded of truth and fiction, which it would be ſuperfluous to criticize, as we cannot conceive it will ever be read. Prefixed to it are ſhort and very ſuperficial accounts of the leading French Revolutioniſts, compiled from ſome of the hiſtories of that period. The drama itſelf conſiſts of two hundred and forty pages, and comprehends a period of nearly fifteen years. As it ſeems to be written with good intentions, and as ſome of our readers may require a practical leſſon of patience, we may, to ſuch perſons, recommend an *attempt* to peruſe it.

NOVELS.

ART. 17. *Geraldine Fauconberg.* In three Volumes. 12mo. 18s. Wilkie. 1808.

Of Clarentine, the former production of this writer, announced in the title page, we have no knowledge, but we have no ſcruple in affirming that this is a ſuperior performance to moſt of the kind that we have lately ſeen. It does not ſurpriſe, aſtoniſh, or electrify the reader, but it ſoothes into complacency by its calm, quiet, good ſenſe, and unadorned recital of events, very likely to take place in any elegant family. The hero and heroine are deſtined for each other before they meet, but for a time they take a moſt unaccountable diſlike to one another; this leads to certain perplexities and embarraſſments, which are very well told, and ingeniouſly removed. They mutually undergo a change of ſentiment, and form as ſtrong an attachment as they had before conceived averſion; this alſo produces certain entanglements, which keep curioſity and anxiety awake. The deſired explanation at length takes place, and all parties are ultimately as happy as love and matrimony can make them. The underplots are of no great importance, yet throughout the characters are well drawn and well ſupported. The ſentiments are unexceptionable, and the language excellent, but we are not at all ſurpriſed at this, as we underſtand it to have been written by a female of a family, which has not only been diſtinguiſhed in this, but in much higher, and indeed in almoſt every department of literature.

ART.

ART. 18. *The Wedding Day. A Novel. By Elizabeth Iſabella Spence, Author of "The Nobility of the Heart," &c. &c.* 3 vols. 12mo. Longman and Co. 1807.

The Novel before us is one of the moſt pleaſing that we have lately met with. It turns chiefly on the diſappointment of a young lady on her wedding day. Her lover, in a fit of erroneous jealouſy, inſtead of meeting her at the altar, engages in a duel with a ſuppoſed rival, whom he wounds dangerouſly. The miſtake, however, is diſcovered, and they are at length happily united.

The moral of this ſtory (though not very new or ſtriking) is unexceptionable, and the language eaſy and flowing. One inſtance of ungrammatical affectation we cannot help noticing, eſpecially as we have obſerved it in the works of ſome ſuperior writers. The author has a moſt determined averſion to the relative pronoun *which*, and its ſubſtitute *that*. To this averſion ſhe ſacrifices propriety, and ſometimes even perſpicuity; as in the following ſentence: (vol. 2, p. 65) "Indeed, indeed, this is not a place for a ſcene, I will not attempt to diſguiſe, is greatly afflicting to both." The reader muſt immediately perceive the awkwardneſs, and even obſcurity, in this ſentence, owing to the omiſſion of the proſcribed, but material word *which*. Several other ſentences, of a ſimilar kind, occur. Our fair writers of novels ſhould correct this affectation. In moſt reſpects theſe little volumes deſerve praiſe, and may be read with amuſement.

ART. 19. *Talents Improved; or, The Philanthropiſt. By the Author of Intereſting Converſations, &c.* 12mo. 276 pp. 5s. Williams and Smith. No date.

This is no ordinary tale. The deſign of the *fair* author is "to convey religious inſtruction, in an eaſy and familiar manner, to young and inconſiderate minds." P. iii. Her pages are confeſſedly *grave*, but that gravity has not degenerated into *dullneſs*.

The hero of the narrative, Sir Charles Bright, is introduced to us at the age of ten years; being of an amiable temper and agreeable manners, with great acuteneſs of genius; now an orphan, and ſole heir to a wealthy baronet. He had been committed by his father to the care of a tutor, Mr. D. a *ſcholar*, not profound indeed; and a *gentleman*, in the common uſe of that word; a *philoſopher* (as many perſons are called) but not a Chriſtian. The old baronet appears to have been of the ſame ſtamp; nor had he ſuffered his ſon to read the Bible, to learn a catechiſm, nor to enter a church. It was of courſe a favourite ſentiment of ſuch a tutor, that no religious principles ſhould be inſtilled into the minds of youth, who ſhould be left free to form their own opinions.

At p. 23, another perſon is introduced to us, an important character in this narrative; *Roger Truſty*, the ſon of an honeſt farmer, one of the late baronet's tenants; a young man "*eminently qualified for the taſk of imparting religious information*;" (p. 22.) having received, in his father's houſe, ſtrong impreſſions of the truth and value of religion; but having read no other book than the Bible. This man's grateful attentions to the young baronet were returned with condeſcending kindneſs; but in vain does he at preſent endeavour to counteract the *tutor's* views. While the former recommends reading the *Bible*, the other confines his pupil to *Natural Hiſtory*; the writers of which too often contrive to hide the Creator while they diſplay his works.

At the Univerſity Sir Charles ſtudies only *mathematics*, diſregarding the Bible, the Prayer-book, and divine ſervice. At p. 4, a young friend, deſigned for the church, ſays he had been informed by many excellent judges, that "a plain moral diſcourſe was all that an enlightened *churchman* was expected to deliver by any congregation *tolerably genteel*," p. 41. The author ſhould have added, that this information was incorrect; though morality founded on true Chriſtian principles certainly ought never to be excluded from the church. At the age of 21 Sir Charles leaves college, and reſides in the family manſion, in the ſociety of Mr. D. He is urged to enter into parliament, "but he ſaw an evident impropriety in being the repreſentative of a country, and a deſpiſer of the religion eſtabliſhed by its laws." P. 44.

Miſs Warian, who appears in an epiſode, holds out a ſtrong warning to females entering into the world! Defect in judgment, and vanity of diſpoſition, are the leading features of her character. She liſtened to the maxim, received by too many of her ſex, that "a reformed rake will make the beſt huſband;" and, knowing Mr. *Alldaſh* to be of that deſcription, ſhe encouraged his addreſſes, made on their very firſt interview. Her mother's diſſuaſions were in vain; a private correſpondence by letter was continued for ſome time. At length, even the parents liſtened to his propoſals; but deferring their actual conſent, ſhe eloped with him, under a promiſe of marriage, and was plunged into a ſtate of infamy and ruin. The tutor Mr. D. dies in great diſtreſs of mind, but almoſt *converted* by honeſt Roger Truſty, who indulges "the hope, that he was one of thoſe *very rare* monuments of grace ſaved at the eleventh hour." Sir Charles dates "his own clear views of Goſpel doctrines" from a converſation between Mr. D. and Truſty, (p. 227.) and afterwards becomes a convinced and confirmed believer.

Chap. xx. ſeems intended chiefly to ridicule "a grave parſon," ſhaking powder from a large wig, and vehement words from his lips. If his manners and opinions are not thoſe of the clergy in general, why is this character introduced? Such an exhibition ſeems to indicate an illiberal prejudice in the author.

The

The narrative is ſomewhat haſtily concluded, by Sir Charles's fixing his affections upon, and marrying, a young woman of his own reformed ſentiments, and by his introduction into parliament.

Several incidents and expreſſions, in this volume, might lead us to call it *methodiſtical*: but it is not uniform; for many of the declared ſentiments are clearly *anti-methodiſtical*; and we give the author credit for very good intention, recommending in future a more exact *conſiſtency* in the exhibition of her religious opinions.

BOTANY.

ART. 20. *A Catalogue of Plants growing in the Vicinity of Berwick upon Tweed. By J. V. Thompſon, Eſq.* 8vo. 132 pp. J. White, Fleet-ſtreet. 1807.

The utility of works of this kind is generally acknowledged; they not only excite a local intereſt in botanical purſuits, but alſo afford to the general botaniſt a facility in meeting with ſpecimens of plants, which are perhaps confined to particular diſtricts of the country. Several Floræ of this kind have been publiſhed; the moſt celebrated are, Lightfoot's Flora Scotica, Relhan's Flora Cantabrigienſis, and Sibthorpe's Flora Oxonienſis. The work before us contains an enumeration of 564 ſpecies, including the claſs cryptogamia. We think that nature has been particularly parſimonious in her diſtribution of vegetable bounties to this diſtrict, if this is to be conſidered as a complete Flora of it. Among the ſcarce plants to be found here, we notice the Thalictrum minus, Geranium ſanguineum, Aſtragulus glycyphyllus, Gnaphalium dioicum, Lycopodium ſelago, Hieracium murorum, &c.

The work is neatly printed, and ornamented with an engraved title-page, and a plate to illuſtrate the fructification of plants. It cannot fail to prove a very uſeful companion for a botanical excurſion, in the neighbourhood to which it is peculiarly adapted, though there is not much in it to attract the general botaniſt.

MEDICINE.

ART. 21. *An Epitome of the Diſeaſes incident to Children. By William Heberden, M.D. F.R.S. Phyſician Extraordinary to the King, and Phyſician to the Queen.* 12mo. 120 pp. 3s. 6d. Payne. 1807.

We are informed by the author, that this is a tranſlation of the Epitome Morborum Puerilium, which he publiſhed ſome time ago; and that the only deviation from the original Latin edition,

tion, is the inſertion of an additional chapter on the ſubject of the purple ſpots, which ſometimes appear on the ſkin. Children are ſubject to all the diſeaſes of adults, and are affected with ſome peculiar to themſelves; their delicate organization, the various changes which take place before they arrive at puberty, and the abſurd and improper manner in which they are often treated, all contribute to render them liable to morbid action. Conſidering theſe things, and the importance neceſſarily attached to them, we cannot but expreſs ſome ſurpriſe, that this learned phyſician could hope to compreſs the whole of the diſeaſes of children within ſo ſmall a ſpace. We are aware that this is an epitome; but is it not too ſhort to teach the uninformed? while its contents muſt be familiar to practitioners, even of moderate attainments. In juſtice to the author, we quote his own opinion of the work. "The reader muſt not expect any thing new or uncommon on ſuch a ſubject. It has been my endeavour to illuſtrate it rather by the rejection of what is futile or impertinent, than by a ſolicitous enquiry for new matter, or by any additions of my own. Moſt, if not all the diſeaſes which are here noticed, have been deſcribed more at length by other authors." Pref. p. vi. We wiſh, however, that the author had been more ſolicitous to enquire for new matter, and had produced, if poſſible, ſome original diſcoveries. Each diſeaſe forms the ſubject of a chapter; and, as a ſpecimen, we ſhall inſert a whole chapter, and that certainly not the ſhorteſt in the book by a page.

"CHAP. XLI. OF THE MEASLES.

"The ſigns of the meaſles are theſe: a fever, a dry cough, watery and weak eyes, ſwelling of the eyelids, ſneezing. Theſe precede the eruption about three days. Generally on the fourth day, there come out ſmall red ſpots, firſt on the face, and the day following on the arms and reſt of the body; after four days more, they die away into a branny ſcurf; and preſently all the ſymptoms ſubſide. In a few, at this period, the fever and reſtleſſneſs increaſes; and ſometimes a ſpeedy death, ſometimes a ſlow decline follows. The cough, and difficulty of breathing, may require bleeding on any day of the diſeaſe. Beſides, by cooling diet and medicines, the heat and fever is as much as poſſible to be mitigated. To procure ſleep, a dram of the poppy ſyrup, or three or four drops of the tincture of opium, are often neceſſary. Laſtly, when the diſeaſe is paſt, ſome opening phyſic ſhould be adminiſtered. This diſorder lies concealed in the habit, ſometimes ten, ſometimes fourteen days before it ſhews itſelf."

ART.

POLITICS.

ART. 22. *A Sketch of the State of Ireland, paſt and preſent. Second Edition.* 8vo. 64 pp. Carpenter. 1808.

Although this tract on the ſtate of Ireland is brief, conſidering the extent of the ſubject, it is, to us, one of the moſt intereſting which we have ever peruſed; ſince the author has deeply probed thoſe evils, which moſt politicians have touched only in a ſuperficial manner; and diſcuſſes with temper and impartiality a ſubject, which has inflamed the paſſions and warped the judgment of almoſt every other writer.

He firſt gives a curſory account of the principal events in the hiſtory of Ireland, prior to the preſent period, with characters of the moſt diſtinguiſhed perſons who have adminiſtered the government, or influenced the polities of that kingdom. The writer imputes the chief errors of England, in the management of that dependency, to "ſelf-confidence in her ſyſtem," which, he ſays, is "wiſdom at home, and folly abroad!" The character he gives of the Iriſh nation, at p. 27, is ſtriking, and we believe, upon the whole, juſt. The condition of the Iriſh peaſantry is then deſcribed, in order to ſhow the wide difference between their manners and cuſtoms and thoſe of Engliſh labourers, and thus to account for many of the evils of which we complain! Although the author profeſſes himſelf to be friendly to what is (ſo very improperly) called "Catholic emancipation," he ridicules thoſe who deem it a panacea for all evils, "alone beneficial, alone neceſſary." "Who," he aſks, "can be *emancipated*, and from what? At moſt ſix Lords, one hundred and fifty Commoners, and twenty Eccleſiaſtics, from four or five diſabilities, which reach not, intereſt not, the maſs of the community. Theoriſts trace from the political excluſion of the peer, the mental debaſement of the peaſant—truly, perhaps, in a people affluent and enlightened; truly in ſmall and poliſhed ſtates; falſely in a great maſs of penury and ignorance." He therefore juſtly concludes, that "enlightening two millions is more important than indulging two hundred."

After ſhowing that the Iriſh proteſtant has alſo *his* grievances, and labours under diſabilities, in ſome reſpects as important as thoſe of the Catholic, he enumerates the ſources of misfortune to Ireland; which, in his opinion, are, 1. The ignorance. 2. The poverty. 3. The political debaſement of the inferior orders. 4. The Catholic code. 5. The provinciality of the government. On this ſtatement it is obvious to remark, that the 4th ſource of evil is, by the author's preceding admiſſion, almoſt entirely done away.

The remedy for the firſt of thoſe evils (the groſs ignorance of the lower orders of Iriſh) muſt, ſays the author, "be ſought in its

its cauſes; a narrow and ſectarian plan of public education, the miſtaken policy of the popiſh prieſthood, the abſence or indolence of the eſtabliſhed Clergy; ſources," (he adds) "of more and greater evils than Ireland thinks, or England would believe." As one remedy, he propoſes, that "thoſe only ſhould vote at elections, who can write and read their own affidavits of regiſtry." He would alſo compel the Roman Catholic Prieſts to inſtruct their flocks, or ſuffer them to be inſtructed; and he would oblige the eſtabliſhed Clergy to reſide.

For the exactions of owners, and the conſequent indigence of the cultivators of land, he finds more difficulty in ſuggeſting a remedy, but points out the ill conſequences to the landlords themſelves. The complaint againſt tithes he would obviate by commuting them into "*a poundage upon all rents;*" a meaſure aſſuredly liable to ſtrong objections. The debaſement of the inferior orders, he thinks, might be, in a great degree, remedied by leſſening the expence of proceedings at law.

On the ſubject of the Roman Catholics this author, whether judicious or not, is at leaſt impartial. He ſhows the futility of many of the arguments by which their claims are ſupported; but he alſo alledges, that the grounds on which they have been oppoſed are equally weak; and contends, that having gone ſo far in our conceſſions (particularly as to the right of voting at elections) "we muſt reſume all that we have granted, or grant all that we retain." He confidently adviſes the latter courſe, on the ground, that "perfect toleration," which (he admits) "was before the union impracticable," is become ſafe by that event. But he deems the meaſure only expedient on five conditions; to the ſecond of which, (namely, "that the prieſthood be catholic, but not *popiſh*; paid by the State, *approved by the Crown*, and independent of all foreign controul") the Romaniſts themſelves, both prieſts and laity, have lately declared they will never conſent.

On the fifth cauſe of the misfortunes of Ireland (the defects of its government), the author does not think it proper to dilate; but concludes with ſome ſeaſonable admonitions againſt the frequent changes of Iriſh Governors and Miniſters, the want of local knowledge in the latter, and the conſequent fluctuation in their councils and diſcordance in their ſyſtems. Nor is he leſs ſevere on "the madneſs or malice of parliamentary factions; brandiſhing (as he terms it) Ireland againſt the Miniſter, not the enemy."

Upon the whole, though we are not prepared to accede to all the opinions of this author, we deem his work deſerving of much attention and praiſe; of attention, for the local information it contains, and the juſt ideas it frequently expreſſes; of praiſe, for the candour of the writer's ſentiments, the impartiality of his judgments, and the apparent purity of his motives.

ART.

ART. 23. *The Dawn of Liberty on the Continent of Europe; or the Struggle of the Spaniſh Patriots for the Emancipation of their Country. By J. Agg.* 8vo. 89 pp. 2s. 6d. Agg, Briſtol. Longman and Co. London. 1808.

The object of this well-intended publication is apparently to place in one point of view all the late tranſactions in Spain, to ſhow in its true colours the atrocious conduct of the Corſican uſurper towards the oppreſſed Sovereign and people of that kingdom, and to anticipate the probable reſult of the preſent conteſt. In detailing the principal facts, the author has done little more than copy the accounts which have appeared from time to time in the public papers. His conjectures reſpecting the event of the preſent awful conflict, accord with the general hope and expectation. He remarks (juſtly in our opinion) that "among the many inſurrections and commotions recorded in hiſtoric annals, it would be difficult to point out one, where a whole people, as it were, with one general * momentary impulſe, revolted againſt an oppreſſor; where Generals and their armies, Governors, Nobles and Princes, felt preciſely the ſame ſentiment; where one province poured forth its hundreds or thouſands, and was immediately outdone by the exertions of another; and yet, when, in the very moment of the confuſion naturally reſulting from ſuch ardour, a certain arrangement was obſerved, where every meaſure was dictated by a wiſe policy, and executed with a ſyſtematic regularity." "The only ground then (he thinks) on which a judgment can be founded, muſt ariſe out of the *circumſtances* and *ſituation* of the country." Theſe circumſtances, he proceeds to ſtate, and, upon the whole, is of opinion (in which we hope he is not deceived) "that, under Divine Providence, Spain may now be enabled to effect her own deliverance from the power of French deſpotiſm."

He then, from the hiſtory of Spain, gives ſeveral inſtances of the ſpirit and bravery of its inhabitants. Of that bravery we cannot have a doubt: but the author appears to be too ſanguine in the anticipation of any *immediate* diverſion of the French forces on the ſide of Germany, and ſtill more ſo in the expectation of any interference of the northern powers in behalf of Spain. Yet we flatter ourſelves that the zeal which appears to animate the brave Spaniſh people, generouſly ſeconded by Great-Britain, may, notwithſtanding ſome reverſes, be ultimately bleſſed with ſucceſs.

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* *Inſtantaneous* ſhould rather have been the expreſſion. The term "*momentary*" would imply that the exertions immediately ceaſed.

ART.

ART. 24. *Remarks on the Injuſtice and Impolicy of our late Attack upon Denmark.* 8vo. 70 pp. Mathews and Leigh. 1807.

Our opinion on the ſubject diſcuſſed by this author has been declared on* more than one occaſion; and we do not find ourſelves called upon, by any arguments here produced to renew the diſcuſſion. The writer before us chiefly points his artillery againſt Mr. Cobbett; whoſe reaſonings, however, if we rightly recollect them, he does not fairly repreſent; that writer not having, we believe, aſſerted that nations are not bound in their conduct to each other by any rules of juſtice; but that the rules laid down by writers on the law of nations reſt not on the mere *authority* of thoſe writers, but on their own intrinſic reaſonableneſs, and their application to the circumſtances of the times. He therefore inſiſts that Buonaparte having, in effect, violated all thoſe rules, and ſeized on the reſources of all the weaker powers, when they could be employed to the annoyance of Britain, it was lawful, and even neceſſary, to anticipate him when his deſign was evident, and its accompliſhment morally certain. This, we think, is alſo fully proved in the Pamphlet intitled "Cauſes of the Expedition againſt Copenhagen;" an able work, which we have already noticed, and which, we think, obviates the principal arguments uſed by this author. We ſhall not, therefore, go through them here. Some of them are founded on a miſconception or miſrepreſentation of facts. He ſeems to think that we attacked the capital of Denmark wantonly and without any previous requiſition; whereas the requiſition which we made (which was qualified as much as was poſſible, conſiſtently with our own ſecurity) was ſuch as the court of Denmark itſelf, acquainted, as it was, with the character, and fully ſenſible of the power of our enemy, muſt have known to be grounded on the principles of ſelf-defence

This author indeed repreſents Denmark as not only a *bonâ fide* neutral power (contrary to the whole tenor of her conduct) but even as *friendly* to Great-Britain, and gravely aſſerts—that "during the whole of the preſent war, that power has preſerved the ſtricteſt neutrality, and has manifeſted, in ſeveral inſtances, a reſolution to preſerve by force of arms, its independence." It would, we believe, be very difficult to find one ſuch inſtance of her reſiſtance to France; who often violated the neutrality of Denmark, without remonſtrance on her part; though (as the letter of Lord Howick to Mr. Rist has demonſtrated) ſhe was feelingly

* See Brit. Crit. for April 1808, p. 413. Alſo Brit. Crit. for July and October 1808.

alive

alive to the leaſt apparent infraction of her neutrality by Great-Britain.

But what ſhall we think of the candour of a writer, who can accuſe miniſters of having put a falſhood into the mouth of their Sovereign, upon no other ground than their declining to produce evidence, which could not be laid before the public without expoſing their witneſſes, and depriving themſelves of all information in future? What ſhall we think of his intelligence who aſſerts that Ruſſia, the party to the ſecret arrangements at Tilſit, the confederate and tool of France, would have defended the fleet of Denmark againſt that Power?

We ſhall not dwell any longer on the miſrepreſentations, or at leaſt miſconceptions of this author. The ſubject has long been diſmiſſed from the public mind; and the ſubſequent conduct of the Daniſh ſovereign (who is now become one of the moſt abject vaſſals of France) has ſhown that our expedition to Copenhagen was a meaſure dictated by prudence, as well as juſtified by real neceſſity.

ART. 25. *Two Diſſertations, addreſſed to a Friend, and recommended to the Peruſal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman.* 12mo. 139 pp. Bickerſtaff. 1807.

In the preface to this ſmall volume the author acknowledges, that it is not his object to produce any new information upon the ſubject of the Roman Catholic Religion, and in fact we have accordingly diſcovered nothing new; though much praiſe is due to the writer for a judicious collection of caſes, admirably illuſtrative of the great abuſes both of reaſon and authority in the tenets and practices of that corrupt church. We are perfectly aware that to revive old ſtories againſt the papiſts is not the moſt effectual method of convincing their modern friends of the danger of countenancing any extenſion of their power. Their ancient ſuperſtitions, they maintain, are now generally renounced, and their ſpiritual power and authority ceaſes to be at all formidable. Take then the following relation of a fact which happened only in 1805. It is a caſe tried before Mr. Juſtice Day and a Special Jury at the Cork aſſizes.

"A baker, of the name of Donovan, brought an action againſt the Rev. Mr. O'Brien, Vicar-General to Dr. Coppinger, titular Biſhop of Cork, and Roman Catholic pariſh prieſt of Clonakilty. The damages were laid at five hundred pounds. It appeared on the trial, that a ſubſcription had been ſet on foot by the prieſt, for the purpoſe of building a Roman Catholic chapel. Donovan was ordered to pay, as his affixed quota, the ſum of ſixteen ſhillings and three pence, which he accordingly did. He was afterwards called upon to pay nine ſhillings. This ſum he alſo paid, but

obſerved at the ſame time that he was very poor, and that he could not afford it. A third demand was made on him by the prieſt, of ſixteen ſhillings, which Donovan refuſed to comply with. On Donovan's going to maſs the following Sunday, he was aſked by the prieſt, whether he would pay the ſixteen ſhillings or not; he anſwered that he was not able. The prieſt rejoined, "I will ſettle you." Terrified at this, Donovan ſent by his wife ſixteen ſhillings to the houſe of the prieſt, who refuſed then to take leſs than two guineas. On the following Sunday, the prieſt curſed from the altar all thoſe who had not paid their demands towards building the chapel. Donovan went on the next holiday to maſs, and was formally excommunicated, and the people denounced as curſed and contaminated, if they ſhould deal or hold communication with him. This threat was ſo effectual, that no one of the country people would ſell a ſod of turf to Donovan to heat his oven, and he could not even ſell in his own name, ſuch flour or ſtock as lay on his hands. Reduced almoſt to deſpair from his forlorn ſituation, the baker went in a white ſheet to the chapel, as a voluntary penance, and aſked pardon of God and the prieſt for his diſobedience, and was there, by the prieſt, deſired to attend him to his houſe, where he again demanded from him two guineas, which Donovan aſſûred him he could not poſſibly make up. The excommunication was therefore continued in full force againſt him, and he was conſequently obliged to ſhut up his houſe. The above facts were incontrovertibly proved by two unwilling witneſſes. The jury, compoſed equally of proteſtants and catholics, after a very able charge from the Judge, found a verdict for the plaintiff of fifty pounds damages, and ſixpence coſts."

We do not with to exaggerate matters, but we fear that many more well authenticated inſtances might be produced, if not of modern perſecution, yet of undue authority. At all events, of this we are certain, that till the right of private opinion is more clearly acknowledged by modern papiſts, than it ſeems to be at preſent, the influence of the prieſthood, as well in political as ſpiritual concerns, is juſtly to be guarded againſt, and watched with a jealous eye.

DIVINITY.

ART. 26. *A Sermon, preached at the Pariſh Church of Thorp, in the County of Surrey, on the 25th of October,* 1807, *being the Anniverſary of his Majeſty's Acceſſion to the Throne. By the Rev. E. W. Whitaker. Rector of St. Mildred's and All Saints, Canterbury.* 4to. 12 pp. 1s. 6d. Rivingtons. 1808.

This diſcourſe is not remarkable only for general ſentiments of loyalty, but alſo for ſome very ſpecific reaſons, ſtrongly and juſtly ſtated, why we ought to be thankful to the Almighty for

the beneficent Sovereign, who ſtill happily preſides over us. The firſt reaſon given recurs to the patriotic confirmation of the Judges in their places and ſalaries, at the beginning of the King's reign: a meaſure certainly productive of the happieſt and moſt glorious conſequences. The ſecond is more recent, but it is one in which we moſt cordially agree with the able and pious preacher, both as to its excellence and importance. This is the firm reſiſtance made by the Father of his Country, as he may juſtly be called, to the late attempt to make *Papiſts* in all reſpects equal with *Proteſtants*. He ſhows moſt truly (as might be ſhown much more abundantly), that the propoſed meaſure, inſtead of producing unanimity, was certain to produce the moſt violent animoſities, even in the very boſom of our fleets and armies. He deprecates the idea of authorizing the *idolatry* of the Romiſh Church; and on this ſubject we muſt allow ourſelves to tranſcribe part of a note on that word in the ſermon, p. 3.

"Aſtoniſhing it is, how little this point of implicating the kingdom *in the guilt of idolatry*, has been adverted to, in the diſcuſſion that has taken place on the conceſſions made to the Papiſts. Yet with this crime they are charged by the Articles of our Church, confirmed by the Statutes of our Parliament. As long then as theſe acts remain in our ſtatute-books, ſhall we not be ſelf-convicted of favouring the cauſe of idolatry, by every indulgence granted to them? And however unapprized the ignorant may be, that ſuch things have ever happened; however deſirous the impious may be of continuing to diſbelieve, that any miſeries which they ſee fall on nations are inflictions proceeding from the judgment of God; the declarations made in Holy Writ, of the cauſe of the puniſhments, before the puniſhments themſelves were put in execution, ſufficiently prove, both that the ancient kings of Judah and Iſrael brought on their people the fearful vengeance that was poured upon them, by permitting, and at length joining in the practices of their idolatrous neighbours; and THAT THE LIKE APOSTACY OF THE CHRISTIANS HAS [poſſibly] DRAWN ON CHRISTENDOM THE SWORD OF THE DESTROYER." P. 11.

Let this be well conſidered, with all its bearings and conſequences!

ART. 27. *A Sermon preached at the Second General Viſitation of the Right Reverend the Lord Biſhop of Rocheſter, holden at Tunbridge in Kent, July* 10, 1807; *by the Rev. Phillips Moneypenny, M. A. Vicar of Hadlow in Kent.* 8vo. 19 pp. Rivingtons. 1808.

Mr. Moneypenny has choſen a very important ſubject, and one more fit for a ſet of diſcourſes, than for ſo ſhort a ſermon as that now before us; and yet much praiſe is certainly due to him for having ſaid ſo much in ſo ſhort a compaſs.

His object is to ſhow that though there exiſts a great variety and diverſity of religious opinions as to ſmaller matters, yet there exiſts alſo "a great conſent and agreement among us in reſpect to the vital and eſſential parts of religion; we are generally agreed as to the ſubſtance, but differ about the circumſtances and the means of it." That there is a God, that he is to be worſhipped, that the Scriptures are of divine authority, that prayer is a religious duty, and other important points, are generally acknowledged, though as to the nature and attributes, and decrees of God and methods of his providence; as to the proper modes of worſhip, forms of prayer, and interpretations of ſcripture, there are, and ever have been, many diſputes, but as the agreement between us relates to the very ſubſtance and eſſential parts of religion, our charity ought to be great towards thoſe who happen to differ from us.—Such charity ſhould be reciprocal, and as Mr. M. has expreſſed himſelf very happily upon this head, we ſhall apply his own words, in hopes that they may have ſome effect upon thoſe who diſſent from the church, and who are full as liable to offend in this way, as the members of the Eſtabliſhment; though the latter are more expoſed to the imputation of uncharitableneſs, from the mere circumſtances that their opinions are ſanctioned by the legiſlature. "We ought," ſays Mr. M., "to lay hold on the opportunity which this diverſity of religious opinions affords us of exerciſing our charity and patience towards thoſe who differ from us. Although they be froward and perverſe, and ſlight and abuſe us for our good will, yet as the apoſtle directs, we ſhould treat one another with all lowlineſs and meekneſs, with long-ſuffering and forbearance, not relinquiſhing our endeavours, not growing luke-warm in our cauſe, we ſhould yet behave towards thoſe of other perſuaſions with all the candour and civility their ſeveral caſes require. For that we are in the *right* is our felicity; and that others are *wrong*, *may* be their misfortune: and to treat others more rigorouſly becauſe they are more unhappy than ourſelves, would be the very height of injuſtice and oppreſſion."

This is perfectly true, but as all honeſt Diſſenters muſt fancy they are *right*, and *we* wrong, their charity towards us ſhould alſo lay them under mutual obligations; and induce them to be more cautious and conſiderate than they generally are in aſſigning the motives of our diſagreement, which are often moſt injuriouſly repreſented as altogether worldly.

ART. 28. *Future Puniſhment of Endleſs Duration. A Sermon preached at the Rev. James Knight's Meeting-houſe, Collyer's Rents, Southwark; at a Monthly Aſſociation of Miniſters and Churches, Dec.* 11, 1806, *by Robert Winter.* 8vo. 35 pp. Jordan. 1806.

Mr. Winter has managed to compreſs into a ſmall compaſs much important argument upon this great theological topic; a

topic

topic we confeſs which appears to us no proper ſubject for critical diſcuſſion, did not the conduct of thoſe who diſpute the doctrine render it neceſſary for Chriſtian teachers to enforce it as a matter of undoubted revelation. Mr. Winter ſhows very pointedly that as to the doubts ariſing from the ambiguity of the term αἰώνιος, they apply fully as much to the doctrine of eternal rewards, of life and happineſs for the righteous, and this we think ſhould deter men from making it a mere queſtion of criticiſm. Let αἰώνιος be uſed in what ſenſe it may, when applied to the puniſhment of the wicked; it is certainly applied to expreſs alſo the condition of our future happineſs. If therefore we could gain any thing by proving it to be not uſed in the ſenſe of "endleſs," in the former caſe, we ſhould certainly loſe as much in regard to its application in the latter. At all events, the word is ſcriptural; in the one caſe we conclude we juſtly render it "endleſs, everlaſting, and of perpetual duration," why then not in the other? Infinite as ſome ſuppoſe the threatened puniſhment to be, it is plainly not, as ſuch even, ſufficient to reſtrain the wicked; what good can follow then from leſſening and extenuating the threat? For as to the metaphyſical difficulties of reconciling the doctrine to the attributes of God, we have nothing to ſay, but what Mr. Winter has well expreſſed for us, when he obſerves, "that amidſt the myſteries of Divine Providence, the mind which would cavil where it cannot comprehend, is (or ought to be) awed into ſilence by that forcible appeal, "Shall not the Judge of all the earth do right?" Here we are willing to leave the queſtion, contented, with Mr. Winter, to be determined by the Scriptures alone, and perfectly aſſured that it is there too plainly revealed, to be ſet aſide by a mere criticiſm on the terms made uſe of; for if this could prove any thing in favour of the oppoſers of the doctrine, it would prove too much; and ſhould the maintainers of the doctrine be wrong at laſt, who could be the worſe for it? Thoſe whom it will not awe into goodneſs, will ſcarce be driven to deſpair.

ART. 29. *The Importance of educating the Poor. A Sermon, preached July* 17, 1808, *at the Black Friars, Canterbury, in Behalf of the Royal Free School, recently eſtabliſhed in that City. By John Evans, A. M. The ſecond Edition.* 8vo. 36 pp. Symonds.

We are entirely prepared to agree with Mr. Evans, that the inſtruction of the poor in reading *may* lead to great good, but that it *muſt* do ſo, we think a very queſtionable point. He thinks the ignorant expoſed to peculiar danger from the artifices of deſigning and wicked perſons. We muſt confeſs, we think there is great danger alſo to be apprehended for thoſe that are proficients in the art of reading; for bad books and bad advice are certainly as

much within the reach of the public as good books and good advice, and we fear there is ſtill much in the diſpoſition of the times to give greater currency to the former. We ſtill, however, wiſh to encourage every benevolent exertion, and are very ready to allow, that thoſe who are concerned in the promotion of fit meaſures for the inſtruction of the poor, as well as thoſe who advocate the cauſe, are occupied in an excellent work, and evince a great regard for the public good. We only wiſh they may never be deceived, nor their charity and good intentions abuſed. Mr. E. has ſubjoined Sir Richard Phillips's letter to Mr. Cumberland, relative to the proportion of learned attainments among the priſoners in our gaols, which has lately appeared in our public papers. We are not ſure that this is a fair criterion. Our gaols muſt be expected to afford always a larger proportion of the illiterate than of the literate, owing to other differences exiſting between thoſe two claſſes, than thoſe ariſing from the mere want or poſſeſſion of learning. It is even poſſible that the attainment of learning might only prompt the evil diſpoſed to crimes of greater magnitude. Petit larceny might be exchanged for forgery, and much evil, which would die with the individual, be propagated in the world, to the ruin of future generations. In ſhort, the queſtion often reminds us of Mr. Burke's caution about liberty:—"I would wiſh," ſays he, "that every one had the power to do as he pleaſes, but before I would deliberately procure them ſuch a power, I ſhould like to know what they would pleaſe to do." We alſo would wiſh every one poſſeſſed the attainment of reading; yet as to the general benefit of ſuch a proficiency, we ſhould demur, till we knew what they would be diſpoſed to read, when ſo qualified.

ART. 30. *A Sermon, preached at the Pariſh Churches of Stanwell and Bedfont, in the County of Middleſex, on Wedneſday, Feb.* 17, 1808, *being the Day appointed for a General Faſt. By William Awbery Phelp, M. A. Vicar of Stanwell. Publiſhed at the Requeſt of the Pariſhioners.* 4to. 13 pp. No price. Longman and White. 1808.

We muſt confeſs that we have not been gratified, either by the ſtyle, or the matter, of this diſcourſe.

ART. 31. *The Works of Creation, a Series of Diſcourſes for Boyle's Lecture, No. I. being the firſt Sermon of the Series delivered at St. Mary le Bow Church, Cheapſide, on Monday 5th of September,* 1808. *By the Rev. Edward Repton, A. M. of Magdalen College, Oxford, Curate of Crayford, in Kent.* 28 pp. Mawman. 1808.

The author of this diſcourſe has been induced to publiſh it from the very laudable and ingenuous hope, that it may induce many

many to attend his remaining lectures. After the admirable diſcourſes delivered by Mr. Van Mildert on a ſimilar occaſion, which have ſince been publiſhed, it may appear a bold attempt in a young man to challenge any thing like competition: but as Mr. Repton's motives are unexceptionable, ſo it will appear that his acquirements are by no means inadequate to his undertaking. This will perhaps be ſeen in the following ſhort ſpecimen.

"Nor will this ſeries, I truſt, be found to exceed the limits preſcribed by the great Founder of theſe Lectures: for of all the proofs that can be advanced againſt the enemies of our faith, whether Atheiſts or Infidels, none, perhaps, carry with them ſuch powerful conviction, as thoſe which are deduced from the works of the Creation. Metaphyſical reaſoning may be anſwered by metaphyſical objections, but the object of inquiry is frequently loſt in the ſubtlety of argument; and few are the profeſſed infidels who have been reaſoned out of their principles; but the works of nature apply directly to the ſenſes, and ſtrike the heart with ſuch incontrovertible evidence, as leads to ſearch for the author and firſt cauſe, and to a contemplation of that wiſdom and benevolence diſplayed in every object that ſurrounds us.

"This will afterwards lead to a conſideration of his peculiar care and goodneſs in adapting the revelations of his will to the different ſtates of man in the progreſs of improvement, to which will naturally belong an inquiry into the *ſuperior excellence of revealed Religion under the Moſaic diſpenſation*, beyond that of the Egyptian, Perſian, Grecian, Roman, and Druidical, and alſo the ſame *ſuperiority under the Chriſtian diſpenſation*; beyond that of the Chineſe, Hindoo, Brahmin, and Mahometan, and the bleſſed effects of it when contraſted with the darkneſs, ſuperſtition, cruelties and vices in newly diſcovered countries." P. 9.

We wiſh the preacher ſucceſs, and ſhall be happy to renew our acquaintance with him.

ART. 32. *An Alarm to the Reformed Church of Chriſt, eſtabliſhed in theſe Kingdoms.* 8vo. 6d. Hatchard. 1808.

A ſenſible and judicious appeal to the Reformed Church, and particularly its moſt diſtinguiſhed members, to watch the encroaching ſpirit of the Roman Catholics, who appear in this writer's opinion to be more and more preſuming, as the reſtraints impoſed upon them by our wiſe forefathers have been diminiſhed or removed.

ART. 33. *Conſiderations on the Danger of the Church.* 8vo. p. 1s. 6d. Oſtell. 1807.

The author commences with an eulogium on the Clergy of the Eſtabliſhed Church, and proceeds to take a view of the dif-

ferent ſectaries eſtabliſhed in this kingdom, eſtimating from which of them the Church is moſt in danger. His concluſion is, that the Church has nothing to fear from the Catholics, nothing from the Independents or Preſbyterians, Baptiſts or Quakers; nothing from the Unitarians, who are repreſented as a decreaſing ſect—(this aſſertion we doubt much.)—The Methodiſts are thoſe whom the Church has moſt to dread. "The increaſe of this ſect," the author ſays, "is rapid beyond example, and if it obtains the aſcendancy with its wild viſions of inſpiration, woe be to our whole body of learned, ſober, and accompliſhed miniſters of religion.—They muſt bite the duſt!!"

ART. 34. *The Leſſons of the Church of England, taken from the Old Teſtament, and appointed to be read in the Morning Service on the Sundays and moſt important Holidays throughout the Year. With ſhort Notes.* 8vo. 188 pp. 4s. 6d. Rivingtons. 1808.

ART. 35. *The Sunday Leſſons for the Morning and Evening Service throughout the Year, with thoſe for Chriſtmas-day and Good Friday; illuſtrated by a perpetual Commentary, Notes, and an Index. By Stephen Weſton, B. D. F. R. S. F. S. A. Part. 1, containing the firſt Leſſons.* 12mo. Eighteen Sheets (not paged). 4s. 6d. Baldwin. 1808.

It appears ſomewhat extraordinary, that an accommodation, which has been wanting to the Engliſh Church from the time of the Reformation till now, ſhould on a ſudden be preſented by two publiſhers at once. We mean a book in which the Leſſons may eaſily be found, inſtead of ſearching them throughout the Bible; in doing which the whole time of reading the Leſſon ſometimes paſſes, before the enquirer has found its place. When all books were manuſcripts, ſuch an aſſiſtance was almoſt neceſſary, both becauſe the bulk of MSS. is greater, and becauſe the eye with leſs facility finds what it ſeeks in them; but ſince the Scriptures have been printed, and often in very ſmall forms, the pious have been contented to take their Bibles to Church, and to find the Leſſons as they could.

It does not appear that the perſons who publiſh the preſent books have taken any thing from each other: and their plans in ſome reſpects differ. The former prints the Leſſons in a large type, without any notes at the bottom, apparently for the accommodation of the aged, and has only a few notes, which are thrown at the end, for the enquirer to conſult after church, not to read while the ſervice is proceeding. The ſecond publication is printed in a very ſmall type, text as well as notes, and the latter are both numerous and learned, being filled with quotations from ancient and modern, European and Oriental languages. The former

former has only the morning firſt Leſſons, promiſing the evening in another and ſimilar volume; the latter has both morning and evening firſt Leſſons together, and is to be followed by a ſecond, containing the morning and evening ſecond Leſſons.

On the differences of theſe works, purchaſers muſt decide according to their ſeveral fancies; and of courſe they will be bought, the one in preference to the other, by different claſſes of perſons, and in fact for different purpoſes. They who merely want a very legible text in an extremely portable volume, with ſuch notes as may ſeem abſolutely neceſſary, and no more, will prefer the firſt. They who delight in the excurſions of various reading, and learned illuſtrations of many different kinds, will preſer the latter. For our parts, thinking well of the deſign itſelf, we ſhall be happy to ſee both completed.

MISCELLANIES.

ART. 36. *Three Letters to the Planters and Slave Merchants, principally on the Subject of Compenſation. By Thomas Clarkſon, M. A. Author of ſeveral Eſſays on the Subject of the Slave Trade.* 12mo. pp. 16. 9d. (No Publiſher's Name.)

The benevolent and unwearied exertions of this writer in the cauſe of humanity and juſtice, muſt be known to moſt of our readers; and as that cauſe has now happily triumphed, we readily give a place to his ſuggeſtions ariſing from the abolition of the Slave Trade; which would have appeared ſooner, had we not caſually miſlaid the book. Mr. Clarkſon, in theſe Letters, contends that the Planters and Merchants, concerned in the African Slave Trade, are not *generally ſpeaking*, entitled to the compenſation which their petitions have claimed; admitting, however, that there may be ſpecial caſes deſerving the conſideration of parliament. He inſiſts that the Charters and Acts of parliament, cited by them as having ſanctioned the Slave Trade, were procured by miſrepreſentation, or (at beſt) were founded on circumſtances which no longer exiſt; that, if Parliament had known the horrors of that trade, they would not have ſuffered it to be begun, and that ſo far from the trade having proved "advantageous to Great Britain" (as the preamble of the Act of Parliament recites) it has been ſhown to be moſt deſtructive to her intereſts; that it was the ruin of our ſeamen, and ſtopped the extenſion of our manufactures. For theſe reaſons, and as it has been proved that this traffic was from the very beginning contrary to the principles of juſtice, and is not now neceſſary for the ſupplying of our plantations with Negroes, Great Britain, he ſhows, could not have been bound, "never to liſten to her own true intereſts, and to the cries of the natives of Africa," and, "all argument founded

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on the ſuppoſed pledge of Parliament, makes againſt thoſe who employ it."

The other arguments in the petition of the Merchants and Planters are ably and (we think) ſatisfactorily anſwered.

As to the compenſation claimed, he obſerves that "the Planters who have treated their negroes with kindneſs will have no occaſion for it, and that they who have treated them otherwiſe, do not deſerve it." "With reſpect to thoſe who are concerned in the African part of the ſyſtem, it would be a violation, both of morals and of all the principles of juriſprudence, to allow it."

In his ſecond Letter the author intimates that compenſation is rather due *from* the Slave Merchants (to Africa) than *to* them, and adverts to many caſes where individuals or bodies of men have ſuffered by Acts of Parliament, Orders of Council, &c. without receiving compenſation. In this and a third Letter every alledged ground of ſuch a claim (in the preſent inſtance) is examined, and ſhown to have little weight. The author particularly objects to any compenſation "on account of the decreaſe "of ſlaves," or "the loſs of proſpective profits;" as the former muſt ariſe from bad management or cruelty, and proſpective profits are ſpeculative and uncertain. The admonition to Weſt India Planters at the cloſe, is ſo temperate and judicious, that we will extract it as uſeful in itſelf, and as a good ſpecimen of the work.

"And now, gentlemen, having ſaid all I intended to ſay on this ſubject, I recommend it to you to be moderate in your views of compenſation, leſt you ſhould defeat your own ends, and to depend for the principal part of it rather upon your own future exertions in the way of benevolence, than upon the bounty of Parliament. Do all you can, by means of better laws, and of a police which ſhall enforce them in every pariſh, for thoſe under you. Endeavour to make marriage, I mean that which is pure and unadulterated, honourable among them. If the wife be pregnant give her ſuitable indulgences. If ſhe brings up one, two, or more children to a certain age, give her a reward. Be particularly careful of ſuch as are ſick. Let all the Negroes have ſufficient proviſions. Let them work in moderation. Lighten their labour by the ſubſtitution of animals, and of the plough and other inſtruments, as far as it is practicable to introduce them. Give them more time to themſelves. Curtail the power of their drivers. Leſſen the frequency and the ſeverity of their puniſhments. And, above all, inſtruct them in the precepts of the Chriſtian Religion. By doing theſe and * other things

* "The huts of the Negroes ſhould be made proof againſt the cold damps of the night. Their corn ſhould be ground for them. They

things, you will receive that which you will then deem the moſt ſatisfactory *Compenſation*. You will feel your property more ſecure. You will find it increaſe. You will behold your Slaves happier. You will alſo be happier yourſelves—happier inaſmuch as you will be free from your former fears and alarms—and happier, inaſmuch as you will have the pleaſure, which uniformly reſults from the diſcharge of the office of doing good *."

ART. 37. *Principia Officiorum, Hiſtoriæ, et Geographiæ, ex Cicerone, Plinio Secundo, Juſtino, Curtio, Aurelio Victore, Cæſare, Tacito, et Melâ, excerpta, in Uſum Scholarum.* 12mo. 191 pp. 3s. 6d. Typogr. Readingenſi, et apud Richardſon, &c. Londini. 1807.

This is one of the moſt ſenſible ſchool books that we have ſeen. The matter of it is ſo digeſted as to convey the moſt uſeful knowledge, in a convenient manner, while the words in general are thoſe of ancient and approved authors. The principal parts or ſections, are four, ſubdivided into chapters as the ſubjects require. Of the four parts, the firſt treats, on God, and Moral Duties; the ſecond, on Natural Hiſtory; the third, on Ancient Civil Hiſtory; the fourth, on Geography. The titles may be briefly recounted thus: I. 1. De Deo. 2. De Officiis erga ſe. 3. De Officiis erga alios. II. Hiſtoria Naturalis. 1. De Homine. 2. De Animalibus. 3. De Quadrupedibus. 4. De Avibus. 5. De Amphibiis, &c. in all 18 ſections. III. Hiſtoria Antiqua: divided into, 1. Imperium Aſſyrium, &c. 2. Imperium Perſicum. 3. Scythæ. 4. Athenienſes. 5. Imperium Græcum, &c. 6. Judæi. 7. Imperium Romanum, IV. Geographia. 1. Mundi diviſio. 2. Mare Mediterraneum, &c. &c. under the various places.

Such a compilation may not only be uſeful for ſchools, but may ſerve as an agreeable and elegant compendium for adult perſons, who may wiſh either to learn or to recall the ſubject

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They might work by taſk-work. Graſs-picking ſhould be aboliſhed, by the laying down of paſture-lands. Commiſſions or premiums on the crops ſhould be taken from the attornies and owners, and laid upon the increaſe of the Negroes. No perſon ſhould hold the office of attorney and manager at the ſame time. Nor ſhould any attorney be employed, who has many other eſtates to attend to, or who lives at an unreaſonable diſtance from that which is propoſed to be under his care, &c. &c."

* "In order to prevent undue claims from Minors and Infants, Parliament ſhould oblige the managers of their eſtates to conform to the various regulations which have been pointed out. Nor ſhould any compenſation be given to any one, who could not prove that he had adopted them in his own practice."

that

matter of its contents. It is ſome objection that the account of the Jews, at p. 130, being taken from claſſical writers, for the ſake of the language, is totally falſe. This is doubtleſs explained to the ſchool-boy, but ſeems to require ſomething of a note, for thoſe who may take up the book without the aid of an inſtructor. It would be no bad exerciſe, for boys or readers who are advanced to a certain point, to endeavour to aſcertain, from the ſtyle, &c. from what ancient author each ſeparate paſſage has been taken. Being printed at the Reading preſs, there can be little doubt that the work, though not thought conſiderable enough to bear his name, proceeds from the hand of Dr. Valpy.

ART. 38. *Delineations of St. Andrews; being a particular Account of every Thing remarkable in the Hiſtory and preſent State of the City and Ruins, the Univerſity, and other intereſting Objects of that ancient Eccleſiaſtical Capital of Scotland, including many curious Anecdotes and Events in the Scottiſh Hiſtory. By James Grierſon. Embelliſhed with three elegant Views, and a Plan of the Town.* 12mo. 5s. Vernor and Hood. 1807.

We have always been partial to theſe abridged topographical publications, when executed with care and neatneſs. They ſuperſede, in a great meaſure, the neceſſity of larger and more extenſive works, and furniſh a convenient and entertaining manual to travellers and ſtrangers. They who viſit Scotland will neceſſarily, if their object be information or ingenuous curioſity, go to St. Andrews, and will find in this little volume a uſeful and agreeable guide. There are three views alſo, and a plan of the town, which are executed with conſiderable ſpirit.

ART. 39. *An Engliſh Spelling and Pronouncing Vocabulary, on a new Plan; with Rules for pronouncing Greek and Latin proper Names; illuſtrated by numerous Examples. Alſo, Leſſons in Reading, with the proper Pauſes, Inflections, and Emphaſes, recommended by Mr. Walker. The Whole adapted to the Uſe of Schools and private Teachers, and intended to facilitate the Acquirement of a uniform Engliſh Pronunciation, and an accurate Delivery. By William Angus, M. A. Teacher of Engliſh. The fourth Edition enlarged.* 8vo. 191 pp. Vernor and Hood, London; Hill, and Conſtable and Co. Edinburgh. 1808.

We have looked through this ſmall volume, and think it well calculated to anſwer the purpoſe for which it is intended. In our Number for December laſt, we noticed, with approbation, *an Epitome of Engliſh* Grammar, by the ſame author, to which this vocabulary may prove a uſeful introduction; and it gives us pleaſure to find, from the number of editions through which it has already run, that Mr. Angus's labours are juſtly appreciated by his countrymen.

ART. 40. *A Picture of Madrid, taken on the Spot. By Chriſtian Auguſtus Fiſcher. Tranſlated from the German.* 8vo. 6s. Mawman.

Whether Miſter Chriſtian Auguſtus Fiſcher be a real or fictitious perſonage, we neither know nor care. If there be ſuch a man, and it may be ſuppoſed there is, we take this opportunity of telling him, that he is a very profligate and impudent fellow. It is matter of ſurpriſe to us that a reſpectable bookſeller ſhould allow his name to be affixed to the title-page of a book, in which the author ſcruples not to tell us, that he worſhips the virgin in Spain, and the elephant at Thibet; that at one place he wears a cloak, at the other an eaſtern dreſs, adding that reaſonable men have long ago riſen above ſuch trifles.

Some of the ſcribbler's pages are alſo ſo exceedingly naufeous, that the tranſlator felt certain compunctious viſitations, and has found himſelf obliged to fill up the latter part of the volume with a multitude of aſteriſks, well knowing that his better regulated countrymen prefer obſcurity to obſcenity. Fie Mr. Mawman!!!

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We have to reply to *Fidelis* (if we rightly read his name) that we have purpoſely avoided the ſubject, which he recommends to our notice. The raſhneſs of pretending to ſee into futurity by means of Scriptural prophecies, which certainly were never meant to convey any ſuch power, has led ſo many aſtray, and the perſon whoſe book he mentions has ſhown himſelf ſo idly fanciful on other occaſions, that we have no inclination either to teaze ourſelves or puzzle our readers with his reveries, however much they may have been applauded.

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ERRATUM.

In page 440, in the title of Mr. Hope's book, after *deſigns* remove the ſtop.